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A Call

Issued by the Executive Committee of the Commission on Missions of the National Council of the Congregational Churches in the United States

THE Executive Committee of the new Commission on Missions, meeting for the first time and considering the status and outlook f Congregational work throughout the world, desires to congratulate the churches which it has been hosen to represent upon the splendid prospects vhich confront us at home and abroad as under ew conditions we seek to advance the historic iission enterprises of our fellowship.

As the result of four years of intensive study and egotiation our denomination has carried to comletion the process of unification whereby eleven eparate organizations engaged in mission work nder the American flag and in foreign lands have een reduced to two comprehensive groups of Boards, the one operating at home and the other broad. With administrative machinery reduced o a minimum, hereafter Congregational churches, n so far as denomination benevolent work is conerned, will be asked to familiarize themselves with nd contribute to only three lines of work—the tate, the nation, the outside world.

These radical changes in organization have been rought about with a degree of harmony and coperation which is most gratifying.

While these changes have been in process, the all for missionary work along both spiritual and umanitarian lines has become increasingly insistnt. Possibly as never before our country is calling pon the churches of the Pilgrim faith, working in ooperation with other branches of the Church of hrist, to take a noble part in the task of making nd keeping America Christian in ideal and life. The moral and social problems of our day have taken on a distinctly religious character; they are nation-wide in their scope; they cannot be solved by churches working in isolation. In these days America should feel the helpful impact of the Congregational body as a whole.

In the foreign field we stand at centers of crisis and opportunity. Throughout areas like Mexico southern Europe, Japan, China, India, Africa, Turkey, Greece and Syria our workers have awakened the hope of vast populations; they are recognized as "the inner statesmen" of the world. Our foreign work deserves and must have the steady loyalty of the Congregational host.

What shall be our answer as a denomination to the situation as we find it today? As a committee we are troubled to find that our mission Boards are staggering under the weight of the present load. The early reduction of the scope of work is being forced upon our consideration. Shall this be allowed? As an alternative shall we be content with such a moderate increase in our gifts as will enable us to maintain the work on the present basis? Or shall we respond to enlarged opportunity by undertaking a distinct and effective advance.

It is for this last proposal that the Executive Committee of your Commission on Missions pleads, and pleads with the insistence of a deep conviction. We believe that this should be a matter both of conscience and of joyful privilege with every Congregational pastor and every Congregational member during the months when the church budget of benevolence is being raised. We appeal for a de-

nomination advance in our giving when the Every Member Canvass is made in each church.

We ask our state superintendents and state Boards of directors at the earliest possible moment to consider proposals looking to advance in giving and in suitable ways to bring these proposals to the attention of the churches and the organizations within the churches. We ask our pastors with courage and faith to press this matter upon the attention of their people by means of sermons or addresses which shall tell the story of missionary achievements and needs.

We ask the women of our churches, whose zeal and efficiency for their own lines of mission work have been so noteworthy in the past, to throw themselves into the new situation and to seek to inspire the entire church with their own spirit of vision and sacrifice.

We challenge the young people of the churches to undertake their full share of world service at home and abroad. The kingdom of Christ needs their enthusiasm expressed in personal service a in discriminating giving. In this day of advan in Christian world friendship we need their re partnership in state, national and foreign project and we look with eagerness to having them assur a definite share of responsibility as part of t Congregational fellowship.

We ask the laymen of the church to aid the pastors in lifting the giving of the local church which they are members to a new level of gene osity and devotion.

Above all, we appeal to all true friends of Chris kingdom in our midst to engage in earnest a persistent prayer to the end that the Congregation churches may not be disobedient to the vision a call which God is offering to us in these days.

By vote of Committee, June 21, 1927.

OSCAR E. MAURER, *Chairman.*

CHARLES EMERSON BURTON, *General Secreta*

CHARLES C. MERRILL, *Secretary.*

A Rich Household Life

IN reading biography we have been impressed by the fact that our foremost men so often, almost as a rule, have sprung from homes that were marked by an uncommon intimacy between parent and children. In such a home the boys and girls early in life begin to share domestic burdens with their elders. The innumerable tedious little tasks that must be done about a house in order to keep the wheels smoothly running are so distributed that every child has his appointed part which he soon learns to manage promptly, swiftly and with skill. As they grow older the duties of the young people go beyond the "chores." The son becomes his father's helper in the store or shop or on the farm. There he learns not only the technique of the work but acquires a certain personal interest in it as a family affair which makes him much more efficient than an ordinary hired helper and even able, in a pinch, to take his father's place. So, too, the daughter stands behind her mother in all domestic and social affairs.

In a home of this type it is often the case that parents and children not only work together, but play together, the elders taking full part with the youngsters in all the fun and frolic that goes on about the house. They plan their outings together, together go camping, berrying, fishing, hiking through the woods and up over the mountain shoulders. They study together, too. The parents know what their young people are doing at school, are acquainted with their teachers and take a lively i terest in every course. We have known several stances where a mother, borrowing her daughte text- and note-books and examination papers, h successfully taken the college course with the chi

No practice is more common or more helpful th that of reading together. The old-fashioned p ture—the family gathered about the evening lamp the mother and daughters sewing or mending a the boys whittling while the father reads alo seems very amusing to certain modern writers w make it the butt of many a jest. Nevertheless, stands for human life of a very high order. lack of table talk here. The folks do not sit dumb about the board and hurry through the me neither do they spend the time gossiping about th neighbors; but everyone has something interesti to report, some story to tell, some comment make, some situation to discuss. Such a fam worships together, sitting side by side in the p and kneeling in reverent circle at the family alt

The household comradeship in work and pl brings with it a peculiar happiness. The man's j is sweet when his boys are loyally working besi him and it is real fun for a lad to be his fathe helper. There is no camp so memorable as t one where the father with the boys pitched t tents, hewed the birchen logs and built the f while the mother and the girls prepared the be from the tips of fir branches and cooked t

peckled trout. Such intimacy is good and whole-ome for both parties. It saves the older people rom dullness, preserves to them their own youth nd makes them companionable to their children, vhile to the young it gives poise, dignity and self eliance.

It is not surprising that so many of our greatest men and women are graduates of such homes for they supply a discipline of mind and heart that begins earlier, lasts longer, goes deeper, and more profoundly moves and molds human character than the best the schools can offer. —S. L. L.

Our New Compulsion

The Teaching Church

By W. ERNEST COLLINS, D.D.

Dr. Collins is pastor of the Central Church, of Topeka, Kansas, the largest Congregational church in that state. This paper was presented at Omaha.—EDITOR.

THE Teaching Church is a rediscovery on the part of Christian men and women of the method of Jesus. It is true that he preached o the multitudes, but the main force of his min-stry is found in the intimate contacts with the ew. After twenty centuries of mass emphasis, he church today is turning to the program of eligious education to find the new compulsion of eligion.

Two generations ago increase in church mem-ership came through an evangelism which de-ended on the doctrine of fear of eternal punish-ment. Only in isolated instances do we hear this fterworld terrorism preached today. Instead of he annual emotional upheaval of the community, bnormal in its results and subnormal in its method, ve lay stress on the persistent power of the Chris-ian personality upon the life of the growing child, elieving that through the natural influences of ible teaching, Christian leadership, opportunities or service and worship, the boy or girl will be ed into the consecrations of the Christian life. t is not surprising that this new approach of reli-ious education has made a surprising contribution o the life of the church. Eighty per cent of addi-ions to church membership has come through the gency of the Church School. Still more surpris-ng is the fact that these additions have proved to e more stable than those which have come from he adult life of the community. Statistics would rove that, of a given number of persons brought nto the church through the regular channels of the hurch School and an equal number recruited y the high pressure evangelism methods, four times s many of the Church School people are found oyal to the church at the end of five years than f the latter. Add to this the possibilities of the tility of these young people—their enthusiasm, eir faith, their service—and you have a telling ustration of the Church School as the main recruit-ng agency of evangelism in the modern Christian hurch.

Yet getting people into the membership of the church cannot tell the whole story. The up-to-date church will see to it that there shall be related to the membership instruction in religion. This will call for a body of trained leaders, men and women, in sympathy with religious educational ideals, who know the principles of organization and administration. There is no greater problem confronting the Christian church than that of a consecrated leadership in Christian instruction. Our Education Society is making a notable contribution to the field of Christian service through the *Pilgrim Elementary Teacher* and the *Adult Bible Class* magazines, which contain the finest material and suggested methods for instructive purposes. But this instruction must be reinforced by the public school and the home. Sometimes we wonder whether the home instruction is keeping pace with the Church School. Unless there is whole-hearted team work between the parents and teachers of the child we shall not accomplish the ends desired in the life of our youth.

No one can be satisfied with information who has come into the fellowship of Christ's church. When the disciples found Christ they began, immediately, to find others. So religious education cannot stop with impartation of knowledge. "Learn by doing" is the slogan. At no point do we appreciate the problem of expression of the Christian life as in our young people's societies. The day has passed when the boys and girls are content to read a piece out of a young people's paper. As pedagogical methods have changed in the public schools there has been an increasing demand for higher standards of teaching in the Church School. We are on the right track when we get our eight thousand young people, leaders in our young people's societies all over the country, to help us build a program. In connection with our young people's departments we have organized a national committee of Congregational young people who are in close cooperation with our Educational Society. By

this means we have a clinic in religious expression.

Sometimes we surprise ourselves by the avidity with which people take to our plans; sometimes it would seem as if we were pushing a tired mule. Our Young People's Conference program has developed so rapidly that we wonder whether it is simply a passing phase of our work. That will depend on the leadership we give to the forty Young People's Conferences in these years. Promotion, supervision, standards must be carefully watched. Neither money nor time must be spared if the years ahead are to be rich with the leadership which these conferences make possible.

During the past decade this continent of North America has seen increasing attention being paid to week-day religious instruction. The great Roman Catholic church would make religion a daily affair in the child's life, and its doors are never closed to the adults who wish to gain inspiration from its services of worship. Even greater is the religious emphasis of the Hebrews, who, five centuries before the Christian Era, were known the world over for child training in religion. We of the Protestant church have many varieties of week-day experiments in this field. The next decade may see a unified plan of action in this field of Christian nurture in which all churches can make a common impact upon the community. Our Education Society, through its field representatives, has fostered this truly Congregation movement in American cities and rural distric

It is not exaggerating to say that more can accomplished by the Vacation Church School four or five weeks than in the average Chur School, when Sunday work alone is attempted, two years. Here is a movement which appeals the parents, for it is instruction, organized pl and a respite from the *ennui* of vacation days. excellent opportunity presents itself to build in growing boys and girls, by daily application, t great principles of the Christian religion. T children find new zest in their Church School wo and feel it to be the most worth while part of th vacation.

Tremendous implications for the whole chur may come from this compulsion toward the n ideals in religious education. No longer shall be able to do sloppy work in our worship servi It is a fact that in the non-liturgical churches t very ends for which the church service has be developed are destroyed, because we have failed the art of worship. Not an end in itself, it is t conveyor of precious eternal life.

Religious education will enable Protestantism live gloriously. Its service of worship, its teachi ministry, its expressional activity will give t church of Jesus Christ the on-going urge towa the Kingdom of God.

The Faith of Chinese Christians

By STANLEY HIGH

The following paper might at first thought seem more appropriate to The Missionary Herald *than to our own pages. A moment's reflection will, however, remind us that the problem of Chinese evangelization is vital for the home field as well as the foreign. For we have scarcely a city in the land or even a good sized town without its Chinese inhabitants. A goodly number of these have been gathered into Christian churches and still more into Sunday Schools. We are, therefore, keenly interested to hear what kind of a Christian a Chinaman makes and how his faith stands up under the pressure of persecution.*—EDITOR.

WHEN the final record is written no modern period of Christian history will be more inspiring than this present period in China. The loyalty of the Chinese Christians to the faith they have owned—their loyalty during these times of the Nationalist movement—takes one back to First Century Christianity for a parallel. I can set down only a few incidents in that story.

In West China, according to Mr. Lewis Havermale, "the preachers have organized themselves into a 'Flying Squadron' whereby they can report immediately at any point where the pastor is becoming overwhelmed by anti-Christian propaganda, by means of interviews, public meetings and tracts or posters, encouraging Christians and effecting reconciliations. They have taxed themselves to provide for the b get. They have, by written contract, bound th selves to provide funeral expenses for any who r be slain by fanatics and to provide for their wid and orphans."

At a recent meeting in Chungking, when sal cuts were imminent, many said, "If we were in employ of some other institution, the Post Of for example, we would now call a strike. We h talked the matter over. We have decided not strike. The job of preaching the gospel is not t of the missionaries but of us Chinese Christi We will, therefore, return to our tasks even tho we scarcely have enough on which to live. We do our utmost, God helping us."

"I Am a Christian"

In Hankow I spent a long evening with Bishop ogan H. Roots, of the Protestant Episcopal Church. Ie told many incidents of the devotion of the Chris- ans. Here are two:

A pastor in a city near Hankow was taken by the eds, bound, beaten and carried in disgrace through ie streets of the city. He was placed upon a plat- orm before a jeering crowd.

"If you will renounce this Jesus," said the tor- ientors, "we will let you go."

"I am a Christian," said the pastor. "You may ill be, but until death I cannot cease to preach. nd if I am killed my spirit will remain in this lace as a witness to my Lord."

In the face of such courage and such a testimony e was released.

Two other pastors of Bishop Roots' diocese were nprisoned, after having been badly beaten. Re- ease, they were told, would come when they re- ounced their faith. It happened that the day on hich they were imprisoned was, in the Episcopal hurch calendar, sacred to the memory of St. Ste- hen. So the two Chinese pastors stood up in the idst of their fellow prisoners and preached the story f Stephen.

"We need men like Stephen in China," said the risoners; and together the whole company knelt nd prayed that God would send more Stephens o the aid of China.

"This is a day of spiritual rebirth in China," said ishop Roots.

Devotion of Nanking Christians

Most striking of all these examples of Christian evotion come from Nanking. During the entire ay of terrors, when escape for the missionaries eemed unlikely, little groups of Chinese boys and irls and preachers and laymen—between frantic fforts to save their foreign friends—slipped into iding places and held impromptu prayer meetings beseeching God for the safety of the missionaries.

"It was a day of tragedy," one missionary told me, "but also a day of prayer."

With little question few of the missionaries could have escaped but for the sacrifices of the Chinese Christians, who have been forced to remain to pay the price for their devotion. When the soldiers came to kill Miss Lulu Golisch, the girls of her school made a circle, three deep about her, knelt down in prayer and then told the soldiers: "If you kill her you must first kill us." The dean of this school all day remained at his post suffering the abuse of the soldiers. He refused to leave even when his own home—he is a Chinese—was looted and his wife and children driven away.

"Until this tragedy," said Miss Golisch, "we never knew how deeply Christianity had taken hold upon the lives of our Christian believers."

College Girls at Prayer

One of the pastors at Nanking took his accumulated savings in order to buy soap, towels, toothbrushes, and so forth, for the missionaries in hiding near his home. When they left he gave to each a bar of chocolate "in case you are delayed." The Ginling college girls were dispersed, but organized little groups and spent the day in the backs of shops or hidden in the cemeteries in continual prayer. When Dr. Price, an aged missionary, was told he must pay several hundred dollars or forfeit his life, it was a group of Chinese Christians who banded together and raised the sum—an almost impossible one for Chinese.

Dr. H. F. Rowe, head of the Theological School, was beaten and dragged through the streets of the city. When I saw him he was still wearing Chinese clothes provided by his Christian rescuers. Said he:

"It was worth the price of admission. Now we know, as never before, the reality of the faith which our Chinese Christians have professed."

The Mexican-American Controversy

Abstract of address at Omaha by REV. F. ERNEST JOHNSON, *of the Federal Council of Churches*

THE controversy between the United States government and the government of Mexico continues, in spite of a temporary lull, to be a atter of immense concern to both nations. While ere is reason to hope that it is in the way of be- g amicably settled there is no assurance of such outcome. Neither government has, so far as e public knows, modified its position in any es- ntial way, and a crisis may be precipitated at any moment. It is, therefore, highly important that the issues and their moral implications should be kept clearly in mind by the American people.

This does not mean that there is any likelihood of war with Mexico. It is gratuitous to suppose that even the American interests most seriously involved desire war, with its obvious hazard to property and to future business relations between the two countries. The danger is rather that an

uncompromising attitude on the part of the Mexican government may result in a form of coercion on the part of our own government, which would be quite as effectual, to all intents, as armed intervention, and that such a course may tremendously injure the prestige and the influence of this country not only in Latin-America but throughout the world. For, while the American government and American interests have real grievances against Mexico—grievances which the Mexican government by all ordinary standards of fair play ought voluntarily to remove—it does not follow that our government would be legally or morally justified in imposing its will upon Mexico in matters which every nation regards as within its own sovereignty

The Mexican government for reasons that can be readily understood has sought to protect itself against economic penetration and possible political domination by the United States and other foreign powers. The rather radical provisions of its new constitution and the new land and oil laws are directed to this end. This is admittedly Mexico's own business save as the retroactive application of these measures to the property, or the property rights of foreigners results in confiscation. When this happens international law must be reckoned with. The Mexican government denies any intent to confiscate property, yet it has admitted the unwarranted taking of alien lands without due legal process, and in the new petroleum law it has run counter to a decision of the Mexican Supreme Court exempting oil lands where actual exploitation had commenced before the new constitution went into effect from the nationalization provisions of that document. Furthermore, prior to the enactment of the new petroleum law an understanding had been arrived at by the two governments that the decision of the Supreme Court above referred to would be treated as a precedent. Not only so, but a memorandum outlining a *modus vivendi* between the American oil companies and the Mexican government, approved by President Calles upon his taking office was entirely ignored when the new petroleum law was drawn. In this memorandum it was agreed that the oil companies should present their titles for validation, and that if they were found to be sound the privilege of exploitation should be accorded to the companies.

It seems wholly probably that if the Mexican government had maintained its position consistently and with candor so that the American companies and the State Department could have had some assurance that agreements arrived at would stand and that memoranda would not be interpreted as meaning something quite different from their plain intent an adjustment of the difficulty might have been reached long ago. The crux of the matter was expressed in an extraordinarily frank statement made to me by an official of the Mexican government. I asked him why, in the light of the repeated assertion of his own government that not a drop of oil would be confiscated, the controversy still persisted. He said, "It is a lack of trust." That tells the story, As one who wants Mexico to be free to experiment in social legislation and to enjoy the spiritual fruitage of her humanitarian revolution I entertain the hope that her government may presently give assurances to the world that the principles to which it has given verbal assent will be carried out in practice. The exigencies of a revolution account for much, but a lack of integrity in international relations is likely to frustrate the social aims by which the revolution has justified itself.

So much for the grievances. What of the remedies? The plain fact is that unless the Mexican Supreme Court, as it did on a former occasion, should afford to the American property interests protection against aggression by the government, the State Department has no recourse under international law other than to sue for damages before an arbitral tribunal in each concrete case of alleged confiscation. The acts of the Mexican government that are complained of fall within the ordering of her domestic affairs, a sphere in which every nation claims sovereignty. There is no way to coerce her known to international law. Obviously, the assessment of problematic damages in single cases is a very doubtful form of redress, but the present chaotic state of international government offers nothing comparable to the injunction process by which, within the nation, protection is given in advance against irreparable injury. The present dispute gives a striking illustration of the need of an international judicial organization that can deal with questions of equity as well as questions of law.

But to demand that the State Department, just because it is influential enough to do so, exercise a power that has not been committed to any international authority would be presumptuous and dangerous. The State Department may, in the performance of recognized functions, make the most earnest protests against injustice to American citizens, but in the last analysis the risks of industrial enterprise in a foreign country whose laws and legal precedents are less well formulated than our own must be borne by those who incur them. They cannot be fairly separated from the business risks involved. Otherwise we should have the in

erable spectacle of the welfare of the nation, its oral influence and prestige, and perhaps the lives great numbers of its citizens put in jeopardy r the sake of the property rights of a few. We could better afford to indemnify every property owner in Mexico than to incur the material and moral consequences of an attempt to intervene in the internal affairs of our sister republic.

The Interdenominational Program of Evangelism—1927-8

NOTE.—*This program, adopted at the annual Northfield Conference of the denominational representatives of eleven denominations and of the Federal Council's Commission, is to be sent to all pastors of all the cooperating denominations and to the various City and State Federations. Its adoption marks a long step forward in practical church unity. The program is worthy of most careful study by all Congregational pastors. Material to use in this program will be sent pastors by September first.*—F. L. FAGLEY.

Preliminary Considerations

WE, the representatives in the field of evangelism of our respective bodies meeting with the Federal Council's Commission on Evanlism and Life Service at Northfield, Massachutts, June 21-23, agree to promote by such means we have available and in such ways as are open us in our various bodies the following general ogram of Evangelism for the season September, 27, to June, 1928.

We commend this program to our various urches throughout the land and to our missionies at home and abroad.

We are thankful for the fruitful service of fedations of churches in cities, towns and states, d suggest that as far as practicable this interominational program be given consideration en these various bodies plan their own local ograms. In so doing they will help the churches ich compose these federations to carry forward common program of work.

II. We suggest the Y. W. C. A., the Y. M. A., the Council of Religious Education, the E., the L. L., B. Y. P. U., Epworth League and other like denominational and interdenominational organizations be cordially invited to consider this program when shaping their own, that in so doing they may the more fully fashion their work in harmony with that of other denominational forces throughout the country.

III. In offering this outline let it be clearly understood that it is in no sense obligatory, either to any denominational or interdenominational body or on any local church. We send this forth after diligent prayer and earnest conference together in seeking to know the will of God and further the interests of the Kingdom of our Lord among men.

IV. While these suggestions are only for the months September to May, it is understood that the church is at work along similar and kindred lines throughout the year. We especially invite the attention of churches and federations of churches to the opportunities for evangelism, street preaching, young people's conferences, for presenting the gospel and for training the young, which are available during the summer season.

V. We call the attention of all our churches and related bodies to the fact that the next three

THE DENOMINATIONAL REPRESENTATIVES IN THE FIELD OF EVANGELISM AT NORTHFIELD

years are the nineteen hundredth anniversary of the public ministry of our Lord Jesus Christ. We invite all our people to give themselves with renewed consecration to the study of his life and whole-hearted determination to bring the knowledge of our Lord and his saving grace to multitudes that know him not, and to learn how his way of life may become operative in all the areas of human relationships in our modern world.

VI. We believe the work of the church year should be planned well in advance and should have in it two major movements:

(A) A fall program with a well-planned church rally, and a program of activities continuing through the fall months with special emphasis on church attendance, care of absentees, church publicity and membership enlistment.

(B) A pre-Easter or Lenten program beginning early in the new year and including:

1. A careful cultivation of the devotional life of the people.

2. A definite program of religious instruction by the pastor for the young.

3. The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

VII. (A) *The Fall Program.*

1. That the first Sunday of October be selected for Church Rally Sunday, with emphasis upon family church attendance of all the parish. This rally to be preceded by a thorough-going visitation of the parish, that newcomers may be given personal invitation and that all the people may be reminded of the program of the church, become acquainted with its personnel and be given a new understanding of their responsibility for the work and the worship of the church.

2. That this occasion be utilized to give widest publicity to the church and to the Christian program, at home and abroad, in the daily press and through other mediums throughout the community.

3. That following the rally the church give itself to a thorough cultivation of all indifferent members, to looking after absentees, and in every way instructing the people as to the duty and value of regular church attendance.

4. That this period of work fruit in an autumn ingathering of new members at the fall communion service or at some other suitable season.

(B) *The Pre-Easter or Lenten Program.*

1. Careful cultivation of the devotional life of the people. We recommend:

(a) That all people everywhere should read during January the Gospel of Matthew.

(b) That during the first twenty-one days of February the Gospel of John shall be read

(c) That from February 22 to Easter da *The Fellowship of Prayer* be used.

(d) That devotional literature and instruc tion in worship be provided for the peopl and careful plans made that worship and de votion be everywhere encouraged.

(e) That the people be urged to follo the life of Christ day by day from Palm Sun day to Easter, using one of the many availabl editions of the Gospel story or the manual pre pared by the Commission on Evangelism.

(f) That emphasis be placed on the valu of individual and family devotions, and group and neighborhood prayer meetings shall b organized.

2. We urge pastors to consider their peculia responsibility for the religious training of thei young people and commend most heartily the cate chetical classes and the pastor's training class a used in many of our churches.

3. We commend to pastors the growing custor in many churches of enlisting and training a grou of consecrated laymen and laywomen as witnesse for Christ, and we urge that those who enlist fo this high service be given most careful preparatio and guidance that their service may be truly frui ful to themselves and to the cause of Christ.

We are greatly encouraged by the widesprea use of the program of Visitation Evangelism "week-end" Evangelism, programs of "united wi nessing" and like forms of church and communit movements, with the use of vocational evangelist where desired, and we urge all our churches t cooperate as far as possible with other churche of the community in such forms of evangelism And, further, we request the Y. M. C. A., th Y. W. C. A., the Men's Church League and lik organizations to avail themselves of the invitatio they may receive from the churches to help i this great work.

4. We commend the growing custom of en phasizing the importance of a suitable receptio of new members at the Easter season, on Pent cost Sunday or other suitable occasion, that all th church may come to a better understanding of th meaning and value of church membership and tha new members may realize the importance and s credness of public confession of saving faith i our Lord Jesus Christ.

In Conclusion

The Federal Council's Commission on Evange ism and Life Service and the various denomina tional bodies welcome most heartily suggestio from pastors and church workers as to the be

ns, material and procedure in this the church's in task, and these bodies offer freely to the urches their personnel, literature and council and their fervent prayers that God may bless us all with a gracious outpouring of the Holy Spirit in the lives of all mankind.

Veterans at the National Council

THE Omaha Council paid honor to a number of veteran ministers. The youngest of these was Dr. James L. Barton, now retiring as oreign Secretary of the American Board. The dience rose when he was called to the platform receive the resolutions voted in appreciation of s long and statesmanlike administration. For- nately, while he passes to other hands the dis- ct duties of Foreign Secretary, the Board is not lose his counsel and service in matters where his perience and ability are unmatched.

Another youthful veteran, Dr. Joseph H. Heald, s made one of the assistant moderators of the uncil. He has given his life to work in the uthwest, much of it among Mexicans, and dur- g the latter part of this time he was Home Mis- nary Superintendent of the Southwest. He has d the story of his work in churches all over the untry, and is everywhere beloved.

Dr. Robert A. Hume, home from fifty-three years India as a missionary of the American Board, oke with old-time vigor and keenness. In intro- cing him, Dr. Potter said that, traveling in India a compartment with three educated Indian n, they asked where he was going. He re- ed, "Ahmedagar." They asked, "Are you from America?" On answer, they said, "Then you are going to see Hume?" He inquired if they knew Hume and got the answer, "Every one in India knows Hume of Ahmedagar." Dr. Hume told of a great Indian scholar, saying to him, "I revere intensely your Jesus, but he is hopelessly handicapped by his connections with the West." Dr. Hume replied that Jesus had been handicapped by every nation that had professed discipleship to him, for none had followed him completely; but no nation had, however, hopelessly handicapped him. Dr. Hume says that Jesus is now quoted in the press of India more than any other teacher of religion.

The oldest veterans of the Cross were Dr. and Mrs. Harmon Bross of Lincoln, the sixty-second anniversary of whose marriage is approaching. Dr. Bross is in his ninety-second year. Both he and Mrs. Bross are young as ever in mind and spirit and are physically alert. They were called upon to rise at the end of the hour given to work of the Ministerial Boards and, at an evening session, Moderator Davis escorted Mrs. Bross to the platform, where her husband pronounced the benediction. On both occasions the audience stood in their honor. The latch-string of their home has been out to three generations of home missionaries.

How Park Church Adopted the Project Plan

By EDITH M. BLISS

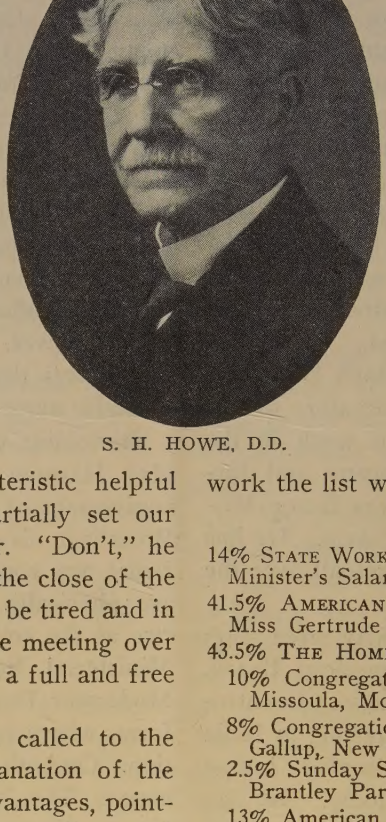
THE writer returned home from the annual meeting of the Woman's Board, held at Worcester in November, full of enthusiasm r the Project Plan. "Wouldn't it be splendid to ve a missionary of our own?" "Yes, but we ven't enough money." "Oh, but that need not ter us. They say we may have a part of a ssionary if we can't have a whole one!" This s how it began!

In February we invited Rev. J. Beveridge Lee, D., of New London, a member of the Committee Missions for Connecticut, to speak on the Project an at the regular monthly meeting of our Mis- ns Department. His talk was both interesting d illuminating, for the idea was quite new to ny of his hearers. He said that his own church d adopted the Plan, having assumed the entire support of one missionary on the foreign field, and that having this definite object had greatly stimulated missionary interest in his church.

At the next executive meeting of our Woman's Federation the president and the chairman of the Missions Department were appointed to confer with the church treasurer to ascertain if there were available sufficient funds to make it advisable to consider the Project Plan. The treasurer assured us we might count on two thousand dollars, a part of that sum being the women's apportionment budgeted by the Federation and the balance pledged through the church envelopes. With this assurance it was decided to carry the plan into execution.

The writer had brought from the Worcester meeting another idea—that of a church missionary committee, composed of a representative of every

interest in the church, whose business it should be to select the projects. It was determined to organize such a committee, the first meeting to be held at the close of the weekly prayer meeting. Pledged to be present were the chairman of the Society committee, a deacon, the superintendent of the Sunday School, the president of the men's club, the master of the Boy Scouts, the church treasurer, the president of the Woman's Federation, the chairmen of the missions department, parish house department, finance committee and home service unit, and the leader of the Camp Fire Girls. Having completed these preliminary arrangements, the writer went to our pastor, Rev. S. H. Howe, D.D., to submit the plans for his approval and suggestions. With his characteristic helpful and enthusiastic cooperation he partially set our plan aside, offering something better. "Don't," he said, "have a committee meeting at the close of the prayer meeting, when every one will be tired and in a hurry to go home. I will turn the meeting over to you and we will spend the hour in a full and free discussion of the matter."



S. H. HOWE, D.D.

On the appointed evening, when called to the chair, the writer gave a brief explanation of the Project Plan, its purpose and its advantages, pointing out that the Plan is applicable to small as well as large churches, as it is entirely permissible to pledge the partial support of either a missionary or institution—church, hospital or school. "Such a missionary project," it was urged, "should belong to a church as a whole. It is not for one society or organization in the church. If as a church we adopt this Plan we must all work for it together."

The discussion that followed was earnest and spirited. The questions that were raised were answered by those whose position and knowledge qualified them to speak with certainty, and in the end the motion that Park Congregational Church of Norwich, Connecticut, adopt the Project Plan was unanimously carried. It was then voted that the chair appoint a committee to confer with Dr. Lee and secure suitable projects, to be reported upon at a later meeting.

The committee called upon Dr. Lee, who advised us to consult Rev. William S. Beard, secretary of the Laymen's Advisory Committee of the Commission on Missions. Up to this point our idea had been to divide our money equally between one foreign and one home project, but Mr. Beard about educating us. He explained that the id way to do this thing was to divide our money cording to the apportionm percentages agreed upon by national Congregational Boar the Project Plan having been vised to put a new and vital terest into the apportionment pl which, being a matter of figu had been felt to be dry and stimulating. From his wide perience with the work throu out the country he was able help us make a choice of two three projects of the vari Boards. This list was sent Rev. Samuel T. Clifton of W sted, chairman of the Commit on Missions for Connecticut, w from it assigned for our yea work the list which is given herewith:

Projects for 1927

14% STATE WORK	
Minister's Salary at Storrs	$ 28
41.5% AMERICAN BOARD	
Miss Gertrude Avery, Bombay, India	83
43.5% THE HOME BOARDS	
10% Congregational Home Missionary Society. Missoula, Montana; Rev. J. R. Hahn, Pastor	20
8% Congregational Church Building Society. Gallup, New Mexico	16
2.5% Sunday School Extension Society. Brantley Parish, Alabama	5
13% American Missionary Association. Trinity Normal School, Athens, Alabama, Miss Ruth R. Beebe	26
6% Congregational Education Society, Summer Conferences	12
2% Congregational Foundation for Education. Piedmont College	4
1% Congregational Board of Ministerial Relief	2
1% Annuity Fund for Congregational Ministers	2
1% BOSTON SEAMAN'S FRIEND SOCIETY	2
TOTAL	$2,00

On Friday evening, April 29, under the auspi of the Missions Department, a dinner was gi in the dining room of the Hugh Henry Osg Memorial Parish House. Covers were laid for hundred and forty. The catering was done b group of women in the church, having as th goal the raising of one hundred dollars, and t furnished the dinner at one dollar per plate. S sheets were provided, and during the repast s of the grand old hymns were sung under the spiring leadership of members of the choir. toastmaster, whose ready Scotch wit makes ever in demand, was most happy in his introd tions. The first speaker was the Hon. William

ark of Hanover, former state senator, who was llowed by Miss Sylvina C. Norton, president of ie Woman's Home Missionary Union of Connecut. They were heard with deepest interest.

The chief peaker of the vening was Rev. William S. Beard, who, aft- r some remarks n lighter vein, lwelt upon the hought that the hurch and mis- ions are not dis- inct propositions ut must be lealt with to- ether, as they re one and in- eparable. Re- erring to the roject Plan, he poke of this oc- asion as being poch - making, nasmuch as we vere the first ong regational hurch to adopt he Plan accord- ng to the appor- ionment. He hen spoke at ngth on each of ne proposed rojects, urging hat we should take a personal interest in ch one and prophesying that such would be our nterest that in our future travels, south and west nd even to the far east, we would visit our mis- onaries or mission stations and see for ourselves ur own work as it is carried on.

At the close of the address the chairman of the Missions Department put the motion to adopt the st of projects as presented by the committee, pies of which were at each place, the vote being nanimous and enthusiastic. Our pastor made the osing prayer, asking God's fullest blessing upon e new method we had adopted for the advancement of his kingdom at home and in distant lands.

Among the invited guests were Mr. and Mrs. Dwight W. Avery, parents of Miss Gertrude Avery of Bombay; Mr. and Mrs. Clyde M. Beebe, parents of Miss Ruth M. Beebe of Trinity Normal School at Athens, Ala., together with their pastor, Rev. G. F. Bailey and Mrs. Bailey, all of Norwich Town.

PARK CHURCH, NORWICH, CONNECTICUT

It has been interesting during the few days that have elapsed since the occasion described to note the reaction on the men of our congregation. Several have said that they learned more about missions that evening than they had ever known and as a consequence felt a deeper interest than ever before. Is this not an indication that the reason for the apathy of men in general for missions is because they are given so little opportunity to hear about them? For without knowledge there cannot be interest. It is our purpose to develop this thought in our plans for the future, and, as a beginning, the next regular meeting of our Missions Department is to be held in the evening when Rev. Morris E. Alling, pastor of the Congregational Church at Storrs, is to make an address. Mr. Alling is our first "project" to visit us. During the social hour which will follow there will be an opportunity for all present to extend to him and to Mrs. Alling a personal greeting.

❦ ❦

And, above all and gloriously, Christ is *the life.* him we find our strength made sufficient for all ings. The most wonderful fact about our religion is that it is a way of life, a power within, a dear and real companionship, the possession of a "life hid with Christ in God."—*W. P. Merrill.*

What Japanese Think

My Impressions of America

December 25, 1926.

OF various impressions made in this country the worst one which I may cite here is our displeasure of racial exclusion. We, the Mongolian, endowed with the yellow skin, deplore the sad treatment inflicted us by your people in America. Endeavor as we may to get rid of this color of skin, we cannot, because we cannot oppose nature.

We owe much of our civilization to you in Japan and we know how slow we are to repay your contribution. We live next door to you, America, and wish to have our mutual friendship ever increasing. Does not history tell us that Commodore Perry came to the shore of Japan fifty years ago and claimed the open door, which was closed for many centuries? We swarm in the small area of islands where the population overflows, finding no place to transfer the surplus people. Everywhere we go to land we are rejected. Is the world made only for white people? In the world statistics more than half of the number is made up of the darker race. God says, "Love your neighbor as yourself," which means, Do not despise the difference in blood. As the animal and fish are made of a kind, so are human beings. The instinct common to all animals is not susceptible to the moral lesson, the strong killing the weak. But the human intelligence stands far above this level, aspiring the noble idea of Providence, but ever sinning unless vigilant.

Vanity of one race is a dream, for man in any race can be made wise if educated, and also can be made rich if offered opportunity. The world is the stage of a selfish avarice while one race combined refuses to share profit with other races. Under the present oppression they keep us subjugate as long as we forbear. This is the current condition of race against race.

Special instances serve here as the illustration. Japanese children were discriminated against in the school in San Francisco. Japanese farmer was forbidden to own land, thus destroying industrious exploit of many years. The new exclusion law of further immigration deprived the remainder of marriage happiness.

People in this country are always brewing new troubles against Japan. I know the United States of America is the richest country in the world, but also the most wilful, where the moral corruption of her representatives defies the religious influences.

We Japanese know we have the habit and religion different from your taste, but the fundamen antipathy deeply arises from racial point of vi whose stain is very hard to eradicate.

Thus, in conclusion, I wish to state that Jes Christ was born on Christmas Day about two tho sand years ago, not to save one race of peo but whomsoever—white, yellow, black, red—believ on him. At this Christmas season I plead f peace and good will, the equality and brotherho of man.

Later Impressions

June 13, 1927

Our missionary in the A. M. A. Japanese Co munity Center, Seattle, Washington, writes:

"Dear Dr. Hinman: I used your Omaha addre as a reading lesson the other morning; used it pu posely for a certain effect I hoped that it wou have on my pupil; but I was surprised to see ho strongly he was impressed by it. He wished write a letter to you and enclose an article that had written last Christmas, 'to show my bad fee ing,' he said, 'before I knew how Christian Amer cans think.' I want you to see how genuine is t feeling of his letter. It is remarkable, I think, he is a staid man over forty who is preparing be a professor of English in a Japanese universit

"JANETTA KNOWLTON."

In conversation with Miss Knowlton the writ of the following letter and of the article in t other column said: "Dr. Hinman knows ve well the sentiment of the Japanese in Americ I thought that Americans did not understand, b now I see that he does. I see the ideas of gover ment are not the Christian sentiment. I am taug so by this speech of Dr. Hinman. Some day, the the ideas of government must come up to Christi sentiment."

My Dear Dr. Hinman:

I am learning English lesson under guidance Miss Knowlton. Coming in this country to lea the language, I might have proved failure unle your Association favor me with opportunity, b cause being advanced in age I cannot spend tir to talk better before I take my special course Classics—in the local university. I had had sor knowledge of English before I started the stud Now a year's struggling has much improved r in English, which I am glad to contribute as bo again to young Japanese when I go home to Japa

I thank you for this charitable work, cheap t tion fee, good teacher, for grown Japanese, m and women, who wish to learn but cannot atte school.

I have listened the other day to your speech con-
rning the Asiatic exclusion in this country men-
oned in a magazine which my teacher, Miss
nowlton, read for me to practice my ear. I have
irprise to find how exactly and minutely you
iow Japanese situation. I confess your words
xpress the genuine sentiment Japanese hold. I
ope the time will come when this disgraceful
rejudice is corrected by the supposed noble mind
f most of America, and we Japanese shall enjoy the privilege of same treatment as white folk.

The other letter is my poor sentence composed on last Christmas Day. I venture to present it to you in order to show Japanese feeling among fellow-countrymen.

Hoping you do not get angry because I did not cite good sentiment which among the other we Japanese entertain toward your people, America,

Yours truly,

C. HARADA.

The City Temple

By WILLIAM W. LEETE, D.D.

IN St. John's description of the Holy City he says that he found no temple therein. In this respect, and only in this, is the modern city etting to be like heaven. The erection and support of a church plant in any one of our great ties creates an acute financial problem. The round on which it stands is precious; fortunes ust be spent in its construction, and only a ealthy constituency can provide for its upkeep. nder this pressure churches disband or move into e suburbs, and where once stood the house of orship now stands a bank, a hotel or a business ock.

Bravely and conscientiously are some churches aintaining the old or building new plants. The iginal constituency may die or move away; the w members, although of big souls, may have nder purses; the faint-hearted may counsel surnder; and yet a majority with a just sense of e unique place of the church in human society sist that a building known as the house of God all still stand beside the others on the street or enue. Through endowments or by the large gifts a few the walls and towers take on new beauty d men begin to speak with new affection of the ace where God's honor dwells.

Other churches are making a compromise. While andoning the old house of worship, they seek new meeting-place in a building given over in e main to stores, clubs and apartments. In it, sides rooms for Sunday School and social purses, can be secured gymnasium, swimming pool d Y. M. C. A. privileges. The building may be skyscraper. If erected by the church it will be pected by its rentals to earn money enough to re than pay for that part of it used for religious rposes. As illustrative of this kind of venture ght be mentioned the Chelsea Methodist comnion on Washington Heights, or that structure w being planned by the Manhattan Congregational Church, both located in New York City.

One can but commend the courage and zeal revealed in such proposals. It presupposes that a place must be provided at all hazards where men of all conditions in life can be made to hear and feel the power of the gospel of Christ. Nor can one object to the proposition on the ground that it is secularizing the church. God can work through all means to accomplish his ends. There is nothing in outward form or surrounding which makes any one place inherently sacred.

Congregations have been gathered and will continue to be gathered in theaters and public halls used for all other kinds of purposes. And there, too, a gospel of true life will be preached, as was done by Dr. Gunsaulus in the Auditorium of Chicago and is done now by Dr. Shannon in the Studebaker Theatre of the same city. Tremont Temple in the center of Boston has been known for forty years for its great religious gatherings cared for by the Baptists. But the place in which the church meets is but one small part of the whole structure. Groups of believers who cannot otherwise bring the gospel to the attention of the world or otherwise build themselves up in their most holy faith should be praised and encouraged in getting and keeping a place of worship wherever they can.

But let no one be allowed to think that this state of things is a most desirable one or that one place of worship is just as good as another.

Architecture has achieved its finest triumphs in houses of worship. We think they should continue to do so. The ancient Greek was content to live in a hovel, but his gods must be enshrined in marble. And so even in our day—

> "Earth proudly wears the Parthenon
> As the best gem upon her zone."

When Christianity came it could find nothing in philosophy too deep or in art too fine to commend

its message to the world. It raised up generations of painters and sculptors and architects believing in him whom the heaven of heavens could not contain but who was himself the beautiful, the true and the good. The cathedrals and churches of Europe bear witness to their toil. Should not the products of such skill be magnified and put to use for sacred purposes? The house of worship has a character of its own and speaks a message peculiarly its own. No room however decorously equipped in a business block can ever take its place.

Religion is the greatest thing in the world.

"From oldest time, on farthest shores,
Beneath the pine or palm,
One unseen presence she adores,
With silence or with psalm."

Let Christian art labor to interpret religion and by its supreme attractiveness crowd it upon the world's attention. Instead of retreating into a building where art is adapted to the material needs of a materialistic age, let religion prefer to stand out in the open and live in a house of her own. If she wants to be most appreciated she must appreciate herself. Cathedrals, churches, synagogues, even heathen temples, are the outward landmarks of religion. Our tourists cross continents and seas to look upon them. Let them not fail to find them at their best in the cities of America.

Buildings of fine artistic design will be erected and will be kept in their place on the city street when men properly value the great work for which all temples of religion stand. The pulpit and press should cry shame on the age that calls itself Christian and will permit the shrines of religion to be neglected. They are to be cared for, not for their own sake, nor even for the sake of the truth they declare, but because the art expended upon them is ever drawing men upward, away from what is vulgar and base. Our day is a time of architectural development. It is almost a renaissance. A chastened art is showing itself on municipal buildings, hotels, theaters, club houses, railroad stations and business blocks. What a spectacle it will be if a corresponding labor is not put upon the house of God. Let it appear not only upon our cathedrals as that at Washington, D. C., and St. John the Divine at Morningside Avenue, New York. Let it pour itself out on the little parish church, which in size need not wish to compete with its secular neighbors but which in its suggestions of eternal truth is the soul of business, of trade and of life itself.

TRINITY CHURCH AND WALL STREET, NEW YORK CITY

At the head of Wall Street stands Old Trinity. Its early history gave to it a privileged location and wealth-producing holdings. It is never likely to be troubled by questions of finance. Its architecture is of a revived Gothic and will always be worthy. Compared with the buildings about it, it must remain small but will never be insignificant. On one hand is the Stock Exchange; on the other, the Treasury Building. High above it towers the Bankers' Trust Building; but not one of the organizations centered there can escape the moral judgments which that little church and every other little church is commissioned to declare.

Measured by its meaning, the smallest church is greater than the most imposing skyscraper. Let churches be erected and maintained in the recognition of that fact. No building is like it. For there it is that man lays hold upon two worlds, and there it is that things happen that eye hath not seen nor ear heard.

"Within the little church a hush prevails—
The brazen boasts without fall back unheard;
The spell of man's achievement dims and fails
As mightier forces deep within are stirred.
Up from the church which lies so still and low
Man's aspirations to high heaven go."

Snowslides, Indians and Missions

By Superintendent CLATON S. RICE *of Utah and Southern Idaho*

VERNAL is one of our most isolated fields. Located in the Northeastern section of Utah, one travels one hundred and twenty-five miles stage, over mountains and plateaus, to get there. A trip from Price to Vernal, the latter part of arch this year, offered some features which were t of the usual.

The road climbs over an eight-thousand-foot pass ter one leaves the coal mining towns in Carbon unty. In the summer this trip is an unalloyed light; in winter it may prove to be anything from snowy fairyland covered with dazzling, gem-cov-ed Christmas trees, to a place of uncomfortable d dangerous hazards. When the early spring aws are at hand and the snowslides begin, the trip er the pass is made by a one-way road, traffic owed over the hill into the "Basin" during part the day and traffic out having the right of way e rest of the time.

We were chucking through the snowy ruts when e driver of the stage appeared to be growing a tle nervous. As we approached the deep snow the summit he volunteered the information that had been one of about a dozen men to be caught a slide a few days before. Naturally, as we proached the spot, he was mewhat uncomfortable.

The road all the way up is "dugway road," often asted off the side of the ountain. It seems, accord-g to the driver's story, that small slide had obstructed e way a few days before nd six cars were waiting ntil a way could be shov-ed through for them, when, ithout the slightest warn-g, the huge slide was upon em. The cars were buried, t were held on the road by e piles of snow which the oughs had thrown out at e side. The men were not fortunate, most of them. ur driver, with another an, had managed to get be-nd a car and was buried ere, but ten men were car-d over the edge and rled down several hundred et into the valley below.

PARTIALLY SHOVELED OUT

The driver dug himself out in time to see various mounds of agitated snow finally give place to the heads and shoulders of men who wanted air badly. Two had to be dug out, and reached the surface before they were smothered. One unfortunate fellow had his neck broken by crashing against a tree as he shot down toward the bottom.

The accompanying pictures were taken when the cars had been pretty well dug out, two or three days after the slide.

After getting to "Basin," we stopped at the little town of Myton to see the Ute Indians in their annual Bear Dance. The Utes were sent here after the Meeker massacre in Colorado and while they have become quite a peaceful people, their isolation has enabled them to maintain many of their primitive qualities and customs.

The dance takes place in a willow corral. This is built new each spring and is about five feet high. The festivities occur in this enclosure, on the bare ground, which becomes very dusty as the dance continues about three days and nights.

The music is furnished by six Indians who press hard upon notched sticks with bones, sticks which rest upon a galvanized iron covered box. The downward motion of the bones, drawn over the notched sticks brings forth a guttural "gromp" out of the box and the more rapid upward motion an "uh."

The squaws choose their partners by touching the "bucks" upon their shoulders as they squat. A "buck" may refuse by shaking his head, but if the squaw persists by touching him again he must come. They form in two lines facing one another, squaws in one line, "bucks" in the other, partners opposite one another. They dance three steps or hops forward and two backward. Two dance chiefs with long buggy whips stand at either end of the line, snapping vigorously at the legs of any who get out of step. Needless to say, most of them learn to keep

in step. Squaws and "bucks" all are dressed in gaudily-colored clothes and beads, with blankets, face-paint and feathers, giving the whites something to learn in the art of dressing vividly.

This is the mating season dance and is based upon the theory that the bear comes out at this time and chooses his mate. At one stage in the dance this is acted out in bear costumes.

Squaws are often stolen or exchanged at these dances, the new relationships thus established to last for a year at least.

A motion picture man thought enough of the dance to be on the job and doubtless some of you have seen the dance in the News Reel.

I have tried to catch the spirit of the dance in the following words:

Gromp-uh! Gromp-uh! Gromp-uh! Gromp-uh!
Winter's gone, and trees are budding.
Gromp-uh! Gromp-uh! Gromp-uh! Gromp-uh!
Spring is here, and streams are flooding.

Gromp-uh! Gromp-uh! Gromp-uh! Gromp-uh!
From his sleep the bear is waking,
Gromp-uh! Gromp-uh! Gromp-uh! Gromp-uh!
And with joy his mate is taking.

Willow circled, we are dancing
To the gromp-uh and the chanting
Of the braves, who send us prancing
With their playing and their ranting.

Dust is flying, wind is blowing,
But our chiefs' long whips are cracking,
Night is gone and cocks are crowing,
Still we dance on, never slacking.

HOPELESS FOR THE PRESENT

Here, this brave a squaw is stealing,
There, a boy a girl is courting,
Day and night the music's pealing
Keeps the saddled horses snorting.

For the great he-bear is mating,
We, his children, too are seeking.
And the great she-bear is waiting,
Round the willows squaws are peeking.

Gromp-uh! Gromp-uh! Gromp-uh! Gromp-uh!
Winter's gone and trees are budding.
Gromp-uh! Gromp-uh! Gromp-uh! Gromp-uh!
Spring is here and streams are flooding.

Gromp-uh! Gromp-uh! Gromp-uh! Gromp-uh!
From his sleep the bear is waking.
Gromp-uh! Gromp-uh! Gromp-uh! Gromp-uh!
And with joy his mate is taking.

FIRST-CLASS MAIL ON ITS WAY OVER THE HILL

We have no work here in the Indian country b both the Presbyterians and the Episcopalians a represented in the "Basin." It is truly missiona work which is being done.

Traveling on forty miles further one comes t the beautiful Ashley Valley, where our Wilco Academy was once located, and where we now ha an aggressive missionary work under Rev. and Mr Charles Sebold. We are now conducting the on Protestant work in this entire county, our pastor helping hand reaching out as far as the Rangely c fields across the line in Wyoming.

Recent alterations in the old academy building made possible both by gifts from the Church Buil ing Society and by local contributions, have enabl the pastor to put on a seven-day community pr gram. Classes in dramatics, religious instruction released time from the public schools, something t Mormons are doing very thoroughly not only Vernal, but everywhere in Mormondom. B Scouts, girls' clubs and Christian Endeavor are b

ome of the activities Mr. and Mrs. Sebold are ponsoring. Such work is a blessing to both Gen-les and Mormons in a community so strongly domi-ated by the Mormon church that it has been diffi-ult to keep the Gentile group at all optimistic and ggressive. It is good for the Mormon people to ave a live Gentile group in their community. No hurch is safe in having complete control of a com-unity, least of all the Mormon church, with its trong business and political connections and its the-ry that it has a right to control its people in all heir activities.

In some ways the Sebolds are doing foreign mis-ionary work and we are happy that the Societies are recognizing the peculiar difficulties confronting those who labor in the Mormon area by according most loyal backing for such work as this. Nowhere is religious education more needed.

There were one hundred and ten people in the little church at Vernal on Easter morning. That was a high water mark; but week in and week out a Christian liberalizing influence is passing from the mission into the community. Such programs as this at Vernal, with the other liberalizing influences which are at work on the people of Mormondom, will ultimately Christianize the Mormon church. But there is a long road to travel still and we must not falter with the task only partially completed.

Religious Education in the Home

By Mrs. Ozora S. Davis

An Omaha Address

Mrs. Davis, the wife of President Davis, is an author of distinction.—Editor

IN the changing relationship of the home to the school, many of the teaching functions of the home have been absorbed by the school. Re-igious education, from its very nature, can be satis-factorily delegated only to a limited extent. The ind of National Council which we shall have a undred years from now depends very largely upon vhat we as individual homes shall do in this matter f religious education. No subject can be more ital.

This is true, first of all, because it is in the home hat the child must acquire those words, and the oncepts behind the words, which shall be the very ubstance from which his mature religion must row. Take for example the word Father. The hristian religion has taught us to think of God s our Heavenly Father. It is this wonderful word o which we ourselves must give the key meanings n our life with the little child in the home.

The same responsibility rests upon us in the neaning which we shall impart to such words as ight and wrong, obedience, trust, justice, kindness nd love.

A Christian home is a necessary factor in re-gious education, something in the same way that laboratory is necessary for the study of science. is the place where the child at the very earliest ge may learn to live in the Christian way. We ay know God intellectually. But there is another ay in which we may come to know him—the way which Jesus knew him—that is by living as if he were there, according to what we have been taught about him. It is in this small, familiar and safe world of the home that the child may most easily learn to know God by living with him. This may seem a most simple statement, but in reality it is perhaps the most tremendous fact of life.

In order to live as if God were there even the very little child must be taught something about him, during the early story-telling period. This period and the later vacation weeks are the great opportunity for direct home instruction from Christian literature.

This home opportunity for book instruction diminishes rapidly as the child comes to the teen age, but the responsibility of the home does not lessen in regard to the wider social aspects of the child's religion. Our ways and attitudes may be like windows through which those nearest to us look out upon the world. Our petty standards, our trivial and loveless ways of regarding life may affect all the future of some younger person.

But a home can never attain its highest possibilities unless it becomes a place of worship. We should dedicate our homes to the praise and service of God. A home should be the one spot of all the world where the child would find it most easy to draw near to God, and then simply and naturally during the adolescent years there would come the flowering of all this almost unconscious religious education into a glorious conception of the reality of God and the possible divineness of humanity.

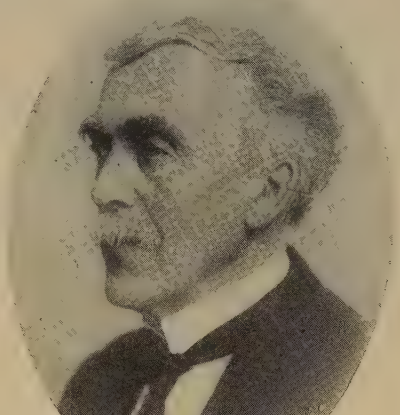
"It is not required of every man and woman to or to do something great; most of us must con-tent ourselves with taking small parts in the chorus, as far as possible without discord."—*Van Dyke.*

Rev. J. Frank Locke, M. D., LL. D.

A Spiritual Pioneer

By HARRY R. MILES

A YOUNG man sometimes wonders whether his life will count most as a minister or a doctor. Dr. Locke, who died June 24, at eighty-three, did not face this alternative. He was both a Dr. McClure and a pioneer home missionary. He was more than both of these. He enlisted in the Civil War in his eighteenth year, together with his father and three brothers, and the five stuck together and formed a squad by themselves. Six months later one brother was killed and another wounded in the battle of Fredricksburg. Within another year the father and remaining brother were disabled and discharged, while Dr. Locke remained in the service although almost helpless. President Lincoln's attention was drawn to the heroic sacrifice of this family and the condition of the son still in the service. He sent headquarters surgeons to find and examine the boy, and then, by special order, Dr. Locke was discharged with lifelong disabilities. Despite these handicaps, he studied medicine and then theology and, after eight years of pastorates in New England, began in 1877 thirty-five years' service in Minnesota. These were pioneer times. He was the only doctor or minister in a whole county. At the death of his first child he conducted the service, because there was nobody else to do it. This experience made his heart go out to the scattered settlers, to whom he became a great friend. He made hundreds of long and lonely journeys to their isolated cabins, often on horseback. His first contacts with these people were frequently brought by a hurried call for the doctor. When he saved the life of child, husband or wife, the family became staunch supporters in his church work. He said he could not have accomplished the church work without the preliminary medical and surgical work.



REV. J. FRANK LOCKE, M.D., LL.D.

As a doctor he was greatly handicapped by inability to obtain needed drugs. His nearest drugstore was twenty miles away, over a timber road, and the only mode of communication a tri-weekly stage, hence he often had to make his own remedies and depend upon makeshifts. In one of his first cases there was pressing need of iron in some form. He could not obtain it for days from the drug store, so he took his ax and went to the woods. Finding a little iron-wood tree three inches in diameter, he cut it down, shouldered two feet or so of the trunk and went home. He cut the heart into small pieces, put it into a kettle with a quart or more of water, slowly boiled it down to six ounces, and had a very good solution of iron that answered his purpose admirably.

For a laxative he pulverized rhubarb roots with a nutmeg grater. He had to manufacture his own cough medicine. He would take pitchy pine and spruce twigs, boil them in his friendly old kitchen until the residue was the consistency of maple syrup, strain through cheesecloth, possibly add a little alcohol, a tincture of opium, and people would send miles for Dr. Locke's cough medicine. His motto in those days was in all cases of emergency: "Do something—do your best, and then go out behind the barn if there is one, and pray."

He found where the Northern Pacific was to run, got on the ground in advance and started churches in towns that sprang up over night. Going to one such town that a real estate man had plotted in lots, he asked if he would give a lot for a church and was told that he would if the minister put up some kind of a church within ten days. Dr. Locke built in ten days, at a cost of fifty-two dollars, a slab meeting-house, the first home of a church that is doing good work today. He was called the Minnesota Congregational Cyclone. He founded nine churches, built seven meeting-houses, and received seven hundred members, most of them on profession. Although his salary averaged less than two hundred dollars, he put a thousand dollars of his own money into these buildings.

He was a lover of men and of outdoors. He had learned to live off the country. Recalling a lonely stretch of ten miles where the road had only one house, he wrote years after: "In those far gone times game, both furred and feathered, was

abundant. Even a home missionary had to eat, and almost invariably rifle or gun was attached to the dashboard of my buggy. One morning when there was an urgent call to go to Parker my horse Bonny Boy was just in from a hard trip, and I harnessed Black Kitty for the dreaded drive. Kitty was a fine animal but would go into frantic spasms of fright at the nearby sound of a gun. On the way back from the trip I saw a flock of pigeons settle into an oak tree two hundred feet ahead. Securely fastening Kitty, as I thought, to a tree, I took my gun and went forward. All the pigeons save one had left the tree. As I shot that, I heard a crashing behind me and, turning, saw my buggy moving; but the wheels were not revolving, for the carriage was upside down. Fortunately Kitty attempted to go between two trees so close together that she could not get through, and I caught her. The cross bar and whiffletree of the buggy were broken beyond repair. With knife, straps and other equipment that I always carried, I made the repairs and was ready to resume the journey." His wife did not worry when he failed to get home for the night. She used to say: "He will have some kind of shooting irons with him, a waterproof match safe, some salt, and, if hungry, will kill and eat."

He had dauntless courage. A saloon-keeper whose wife and son he had saved became his firm friend. A horrible death was caused by intoxication. Dr. Locke strode into the saloon and said: "Jack, you are too good a man to follow the hellish business of killing men by selling them liquor." For a moment the two men looked squarely into each other's faces. Then Jack said: "What is it you want me to do, Doctor?" "Close the saloon and go into an honest business." "All right. This saloon closes tonight." That ex-saloon-keeper became the most generous supporter of religious work in the village and his family active workers.

After nearly half a century of this cure of souls and bodies, overwork and exposure, coupled with Civil War disabilities, resulted in paralysis and his active life was over. Although a great sufferer in late years, and often racked by pain, he was undaunted. The following article shows the spirit and humor of a boy, which were with him until the end. He began to write these stories for THE AMERICAN MISSIONARY because he felt that the magazine should have something to attract boys and girls. He wrote, in sending a month before his death his last story, "How to Camp and Be Happy": "I have been extra ill, helpless and a bit discouraged. Six or eight lines are all that I can write at a time." This story shows him still bubbling over with boyish enthusiasm for life in the open, which he so well knew and loved.

Asked a little while ago what he expected to find in heaven, he wrote: "Perhaps my highest conception and hope of what heaven may be is a place where I can always work and never become weary. I do not see any necessity or usefulness in streets of gold. I'd rather have paths leading through fields where flowers bloom, birds sing, brooks flow —where I can see and feel the wondrous beauties of God's creation and, seeing more clearly, understand better. If somewhere beyond the veil I could find a little field of trailing arbutus and bury my face in it, 'that will be heaven for me.' How I would like to take some to Jesus!"

Dr. Locke will be missed from the great family of the Ministerial Boards, where he was deeply loved as a type of our heroic pioneer ministers, but still more for himself. His letters always sparkled with wit and wisdom. I went to see him last fall and found a man with broken body, yet his face was not that of an old man. He was living in experiences such as he paints vividly in the following article and busied in plans that he could carry on from his bed. Broad interests and great heart made him one of the most lovable of men.

Bringing Home the Bacon

By REV. J. FRANK LOCKE, M.D., LL.D.

IT was Friday and I had gone into my cubby-hole study downstairs to work at three addresses for the coming Sunday. The good wife's voice from the top of the stairs reached me, saying, "There isn't a bit of meat in the house. Can't you go out and find some partridges or grey squirrels?"

Fall, with an inch or two of snow, had come, so duck and geese were out of the question. With a sigh that seemed to start from my boots, I reluctantly laid aside my pen and reached for my gun.

I could never understand why, instead of going to the dense woods to the north where I had always found game of some kind, on leaving the house I turned straight east, went possibly three hundred yards and saw a partridge sitting on the ground some twenty-five yards to my left. I had commenced with the first fall of snow, to make it an ironclad rule, that the first few shells in my cartridge-belt, to the right, should be loaded with number nine buckshot

of the right size, to perfectly chamber in the choke bore of my gun. Now I know that I was not a "natural born" minister, doctor, or anything else, but there had come down to me from my pioneer ancestors the ability to shoot quick and straight and

deer and knew the track had been made less than an hour. The partridge in my game-bag, two buckshot shells in my gun, I started to follow that deer trail, followed it a mile, then came to where a recent fire had run through an aspen grove.

BLACK-TAILED BUCK

to judge "shooting irons" correctly. I could go without much clothing, but the right kind of a gun I would have.

At the crack of my gun there was a headless partridge lying in the snow. Going to retrieve the bird, I saw in the fresh snow the footprints of a

It seemed utterly impossible to follow the dee trail through that fire-killed aspen thicket, but I wa out for meat badly needed at home, so I inched an crawled on. As I reached the further edge of th fire-dried thicket, I looked ahead and underneat an oak tree saw a fine buck feasting on acorns.

How cautiously I wiggled on. At last I knew I was within one hundred yards of the desired meat, but not another foot could I go without making a racket that would send the deer hustling away. I lay behind a log and thought no gun ever made could drop that deer before he would bound away, go over the ridge into the swamp and beyond reach. But the dear family needed that meat. Finally I decided to fire one barrel, hoping the deer might run nearer me and give a better chance for a second shot. The deer turned broadside to me, and aiming behind the shoulder, I pulled the trigger. Then jumping up on the log, I waited for the second and better shot. But I did not see the deer run. Finally I went over to the tree where he stood when I fired. There he lay. Seven of the nine buckshot had made a mortal entrance. I reverently said, "Thank God, he never knew what hurt him, and wife and little daughter have the longed-for meat." Leaving the buck where he fell, and seemingly wearing Hiawatha moccasins of magic, I faced homeward. When the single partridge was handed the good wife, she came nearer finding fault than I had ever known her to, yet all she said was, "Is this all we can have for two days?"

Then I think my eyes must have said something for both wife and daughter fairly shouted, *"Did you get a deer?"* "Yes, and I want you both to go with me to bring it in. We can go over a very good road to within fifteen feet of it."

To fall into slang, that was certainly one time when we brought in the bacon, when needed.

In the course of time, fully twenty-five deer fell at the crack of that gun. It is old, battered and mended now, but you cannot buy it. Gun and antlers must pass on to my sons, and I hope grandsons.

The Fall Program for Young People

By HARRY THOMAS STOCK

"AFTER the Summer Conference" is the name of a leaflet issued by the Department of Missionary Education of the Education Society and distributed widely by the state and district offices. It contains specific suggestions regarding the type of activities which Congregational young people should consider in building their fall program. Every leader should secure enough copies for his own group early enough so that no time will be lost in getting under way in the fall. There is no charge for the leaflet.

One of the major emphases made by Mr. Lobingier is that of full and intelligent participation in the world service program of our church. There are very specific projects which every local group should consider—projects in the foreign field, in the wider home area, within the state, and of a community character.

In addition to this general outline, attention is called to the series of activities outlined in "A Year's Program for Young People," issued last year but still the basis for much of the work within our departments and societies. For instance, the first and second chapters should be studied carefully if any effective program for the year is to be planned, if an efficient financial budget is to be prepared and secured and if the membership of the organization is to be built up.

The Evening Meeting

The Congregational, or "Christian Life," topics have found an increasing acceptance among our churches. If the summer conferences are a fair indication of their use among our young people, it is safe to say that from sixty to seventy per cent of our Christian Endeavor societies, clubs and independent organizations are now making use of these discussion outlines prepared by the Young People's Department of the Education Society. Perhaps one reason why they have proved so popular is that a large group of young people have helped to make them—twenty-five members of the National Committee of Young People and several hundred delegates at summer conferences.

This year these topics are by far the best the denomination has issued. Moreover, the amount of help provided for leaders is twice as great as heretofore, and the type of discussion material is much more practical. All of the topics from September 18 through December are treated in a booklet called "Christian Life Problems." Three pages are devoted to each topic. Definite suggestions are provided which should insure advance study, a paragraph of help is offered in order that the inexperienced leader may make the proper approach to the subject; a large number of "cases," problems, discussion points and "content materials" are included in each chapter, and the leader is provided with specific instructions as to ways in which the discussion may be effectively closed. The cost of the booklet is thirty-five cents, and no leader should delay purchasing it if he expects to begin work with his group during September. If it is impossible to purchase a copy for each member, there should be at least three copies in each society or

club. Two of these three may be cut up, in order to make sure that the leading participants in each meeting have their definite assignments in advance. The Pilgrim Press is the publisher.

The worship services, which appear every week in *The Wellspring,* are built around the discussions in "Christian Life Problems." That is to say, when the topic for discussion is, "Is There Anything Wrong With Our Modern Idea of Fun?" the worship service in *The Wellspring* will be "A Joyous Life."

One other type of literature is recommended. There has just been issued a series of pamphlets bearing the name, "The Christian Quest." These are the first fruits of continued study and consultation upon the part of a large committee representing a score of denominations. The names of the first five publications are: "Qualities of an Effective Leader" (10 cents); "How a Leader Proceeds With a Group" (10 cents); "How to Study Individual Growth" (10 cents); "How a Leader Uses Organization" (10 cents); "Program Suggestions for Group Leaders" (20 cents). The Pilgrim Press has an imprint edition.

During the last three years some eight thousand leaders have availed themselves of the free quarterly bulletin service provided by the Young People's Department of the Education Society. Workers in a number of denominations are using these materials and most of our own churches have registered their responsible young people's leaders for this free service. Any who do not receive these publications and who would be glad to have them are invited to write the Young People's Department, 14 Beacon Street, Boston, Massachusetts.

Some Experiments in Interesting the Men in Missions

An Address Before the National Council of Churches at Omaha, by MRS. A. M. GIBBONS, *of Cleveland, O. Mrs. Gibbons Is Director of Foreign Work in the Woman's Missionary Society of Ohio.*—EDITOR

MISSIONARY education has always furnished a field in which women could roam *ad libitum* and without fear of congested traffic.

While women themselves, the children and young people offered slight resistance to their efforts in this line, their big, brainy—supposedly—and brawny brothers were less pliable in their hands. Mother could put a coin into the chubby fist of Billy Boy and send him to Mission Band, but it was not so simple with his daddy. We shall have to admit we were headed for defeat in this particular until the merger, which assumes that men and women are to work together for missions. This is our opportunity, for we have the vote of the denomination back of us, and I wonder if women generally are going to be wise enough to see it, to grasp it, and to take advantage of every occasion to draw or drive men into cooperation on missionary committees and programs.

Several experiments in this attempt follow:

1. In one case a Board of deacons was asked to name three men to cooperate with the program committee of the women in setting up the missionary programs for the monthly church night suppers, which had heretofore been carried through by the women. Of course, the deacons were a bit stumped at this unexpected request, but when it was explained that it was in line with the merger, that the merger expected it to be done that way, they readily acquiesced and the committee was appointed, adding the pastor. The pastor was of great help, but the other brethren—well, perhaps, not too much should be expected the first year! The women reckoned it was something to get the idea of cooperation across. And when the programs took place, in almost every instance a man presided over the meeting, and with evident enjoyment.

2. Again when a representative church missionary committee, which had been created because of the importunity of the women, was making its search for church projects, the women members of the committee made it an hour of intensive missionary education for the rest. One recalled descriptions of life in West Central Africa as portrayed by a speaker at the last state meeting. The deacons sat open-mouthed. "You don't mean to say," exclaimed one of them, "that there are folks living now who believe in things like that!" Turning to the pastor he continued, "Why haven't you been telling us these things?" That deacon was strongly in favor of a project in West Central Africa, while another was drawn to the work in the Philippines, perhaps by the ropes of hemp which he said his firm had purchased there. And so, by studying the project, they became so impressed by the need that they were ready to recommend a larger sum on apportionment than they had ever thought they could raise.

3. Men like to take part in programs if there are things they can do. It may be necessary sometimes

to do a good deal of the work to make this possible. For example, we had a program after one of our church-night suppers. This required nine people to impersonate folks who were connected with the nine projects that were being proposed for adoption. Four of these impersonations were taken by men—one a young fellow representing a student from Ohio State University, who told of the Congregational work there in such a natural boyish way that the audience thought he was a student from the University come to tell his story, while the fact was that his speech as well as those of all the rest was prepared by the Program Committee. Another represented Rev. Mr. Jamison, of Newell, South Dakota, who told of his work, and then with seven other men of various lengths—or heights—reproduced his famous "Saw-tooth Octet," as the musical feature of the evening. Still another was a South Dakota farmer interested in Yankton College, and another was a Chinese friend and admirer of Dr. George Wilder, of Peking. In all twelve men and six women took parts on the program, and they as well as those in the audience expressed hearty enjoyment of the evening.

4. A Lenten Club of deacons and deaconesses with their wives and husbands was organized to hold six meetings at different homes, with light refreshments following a missionary program. Knowing there were some of the number who were not keen about missions, we announced at the first meeting that these were to be "World Acquaintance Tours." I think we forgot to call them that after the first meeting, and lapsed back into the habit of referring to them as missionary programs, but it made no difference, because the first meeting was so interesting it wasn't necessary to camouflage the name any longer. These "World Acquaintance Tours," a study of the church projects, were taken in three ways—by auto trails (state work), by railroad (homeland work) and by steamer (foreign work). To mix the company at this first meeting we used a matching game—some funny missionary anecdotes or stories, cut into four parts, which had to be pieced together to make the complete story. These were afterwards read aloud, and the four composing each unit formed the grouping for refreshments. The two meetings devoted to "The Moslem World," featured a "Soliloquy of a Camel" instead of the usual "History of Mohammedanism," and a lawsuit in which Christianity was charged with having neglected the Mohammedans. The two attorneys in the club served as judge and prosecuting attorney, while professors, preachers and business men and women acted as witnesses, and introduced some very valuable material as testimony. In the two meetings on the Rural Church, we reported our personal investigation of the county roads as to their conditions, and one evening we resolved ourselves into the "Congregational Church of Pumpkinville Center," while Parson Haymaker, Deacons Corntassel, Barnes, and all the rest discussed the proposition of uniting with the Methodists and Baptists. The debate waxed hot when it came to the question as to whether the union should become an undenominational, federated church or a denominational church.

Various testimonies were given as to the value of this series, and the promoters were exceedingly gratified at the comments. A high school principal seemed to voice the sentiment of the rest when he confessed that he hadn't imagined missionary subjects could be made so interesting and that folks could really enjoy themselves socially while considering them.

The experiments of the winter and the comments on the experiments have convinced me that men as well as women and children can be interested in missions if you use the same methods. It is a mistake to assume that being men they must have missions served to them in formal addresses and learned papers with solemn voices and faces. Men are but children of a larger growth, and kindergarten methods, properly modified and adapted, are not so bad to use with them!

Appreciation for Service

Resolution offered at the National Council by A. C. Garner, seconded by George E. Haynes and H. H. Proctor and unanimously adopted and followed by prayer and the Indian Doxology

WE, a group of American Missionary Association workers and friends, learning that Mr. John R. Rogers must retire from the Executive Committee of the A. M. A. by limitation of time, wish to assure him here and now of the deep appreciation in which we hold him and the fine memory we shall have of the splendid years of service he has given the races of men on American soil.

By a Group of Ninety-eight Anglo-Saxons, Chinese, Indians, Japanese and Negroes at Cosmopolitan Dinner.

Anna Robbins De Forest

Mrs. De Forest was the wife of President Henry Swift De Forest of Talladega College. Our readers will recall her interesting reminiscences of Talladega's early days published in our July issue. The note at foot of page was written by her pastor in Palo Alto, California, where she has resided for the past fifteen years.—EDITOR.

DIED at Beloit, Wisconsin, June 8, 1927, Anna Robbins (Mrs. H. S.) De Forest. Thus there passes one of the women in whom America has been most blessed.

She was born July 2, 1848, at Mansfield, Connecticut, to Rev. Alden Burrell Robbins and Eliza Hough Robbins. Her girlhood was spent at Muscatine, Iowa, where Dr. Robbins, a member of the "Iowa Band" of home missionaries, founded the first Congregational church in 1843 and served as its pastor for fifty years. She graduated from Iowa College (Grinnell) in 1868. She was married in 1869 to Rev. Henry Swift De Forest, the first pastor of the Plymouth Congregational Church of Des Moines, Iowa.

DR. DE FOREST

MRS. DE FOREST

A trained singer with a voice of rare sweetness and also a pianist and organist, Mrs. De Forest was an invaluable assistant to her husband in his pastorates, which included Council Bluffs and Waterloo. To her musical gifts were added grace, sympathy and cheerfulness embodied in a personality of unusual beauty; and thus, when her husband became the president of Talladega College in Alabama in 1879, she contributed substantially to the success of his administration over sixteen years.

The first place in care, however, she always gave to her home, to the husband and their three children, who were born in Iowa. She was spared to the children as gentle counsellor and spiritual leader, influencing them with the power of an immeasurable love, for thirty-one years after President De Forest's death. During that time the daughter and two sons have been a unit in calling her the ideal mother. Her prayer was for their service to humanity, in a manner worthy of her husband and of her father. The children who remain and seek to carry on the noble service of Dr. and Mrs. De Forest are:

Mary Robbins Ralph, wife of Rev. Philip H. Ralph, Congregational minister and member of the faculty of Beloit College, Wisconsin; Dr. Lee De Forest of New York, whose invention of the three electrode vacuum tube and of the regenerative and feed-back circuits have given radio to the world and incidentally thereby a great enlargement of Christian ministry; and Charles Mills De Forest, who, in the Modern Health Crusade and the Knighthood of Youth, has contributed the movements through which the National Tuberculosis Association and the National Child Welfare Association have trained millions of children throughout the United States in habits of good health and character.

A Tribute to Mrs. De Forest

THE news of the passing from this earth of Mrs. Anna R. De Forest in Beloit, Wisconsin, a few days ago was a great shock to a host of friends here. Those who knew her well wish that girlhood and young womanhood everywhere might have known this woman of real grace and of unusual Christian beauty. Her gentleness, her considerateness of others, her consecration of self for the common good was a benediction and inspiration to all who came within even the slightest approach to a knowledge of her virtues. The friends she had in Palo Alto are a tribute to her life more than any humble words of mine could be. The record of unselfish service in the church and

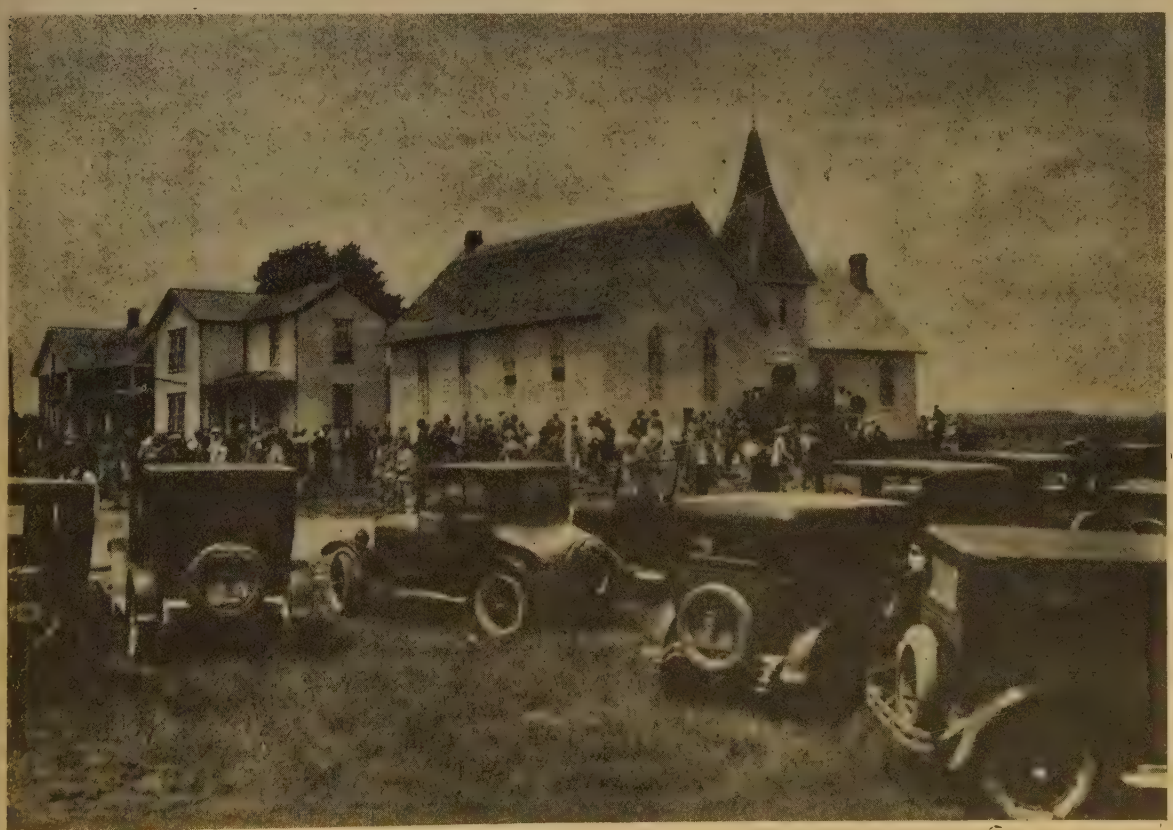
rough the community will always remain as a ing memorial, because it has become part of the ry life of those fortunate enough to have been unted as her friends. The mother prayer of hers, at her children be dedicated to the highest service God and humanity, has truly been answered, as the record of their lives so wonderfully exhibits. Not only her children but scores of others rise up to call her blessed and hold her name and spirit high as "the ideal" mother, companion and friend. —REV. GEORGE H. WHISLER *in Palo Alto, California, Times, June* 14, 1927.

That Church at Hermosa

T is a source of pleasure to Congregationalists that, although the President of the Republic leaves Washington for a summer vacation, he ids in a far-away South Dakota town another ongregational church in which he can worship. is at Hermosa, South Dakota. Our readers will pleased to know something of its history and see reproduced on this page a picture of the eeting-house as it looked on the first Sunday ter the President's arrival in the Black Hills.

The church was organized March 18, 1887, and illed the First Congregational Church of Hermosa, South Dakota. Like almost all of the urches in the new parts of the country, it received aid in building both its house of worship d its parsonage. On March 10, 1889, our C. C. S. loaned to the church five hundred dollars, hich was afterward treated as a grant; and on November 26, 1890, that Society loaned it three hundred dollars with which to finish its parsonage, which stands today and is seen in the picture at the left of the church.

The church is in a farming district with a small village of about one hundred people as its center. The total population within a radius of three miles would hardly exceed three hundred. Its financial as well as numerical strength has always been small. Its membership today is only twenty-one, and its Sunday School enrolls but thirty. But it gathers a congregation of sixty to seventy on a Sunday morning during the summer and three years ago applied again for aid in securing the church plant shown in the picture. Up to that time there was nothing in the village to encourage intelligent social community life. The Methodist Episcopal church, which had been the only other religious organiza-



FIRST CONGREGATIONAL CHURCH, HERMOSA, SOUTH DAKOTA

tion in the region, disbanded and its building was joined to the Congregational meeting-house at a cost of $4,000, toward which the Building Society made the appropriation above referred to. Room has thus been provided for the Sunday School and social purposes and the general prospects of the church much improved. At the first service when the President and his wife attended, our Assistant Superintendent, Rev. Geo. Williams of Rapid City, was present as well as the new student preacher, Ralph Lium. Mr. Lium is only twenty years of age and is a student from our college at Carleton, Minnesota.

What the result of the summer will be can not be determined, but the young preacher is having a good start and the encouraging words spoken t him by President and Mrs. Coolidge should cou for something. The throngs of people who vis Hermosa to see the President will not think le of him or of religion because they find him church.

Those who gave money when money was scar to keep the church going, the men who with the own hands drove nails and painted, the wome who served supper and laid down carpets wi all have a new joy in what they have done. An folks from the countryside who have said, "A this is nothing to me," will after this stop an listen with a kindlier feeling when the church be rings on a Sunday morning.

A Square Deal for the Farmers

By HON. CARL VROOMAN

An address at the National Council Meeting
Mr. Vrooman was for five years First Assistant Secretary of Agriculture under President Wilson, a position in which he rendered distinguished service.—EDITOR

THAT there is an agricultural crisis is a matter of common knowledge. To be sure, there are people who deny this, just as there still are to be found those who deny that the world is round. In neither case does the attitude of these unbelievers materially change the situation.

The first to recognize this acute agricultural condition were the country bankers, upon whom in many cases devolved the unpleasant duty of breaking the depressing news to the farmers themselves. The next to make this discovery were the Federal officials of the Department of Agriculture, who reluctantly proclaimed the facts of the situation to a complacent public which was so prosperous that it did not find hard luck stories from the rural districts either interesting or convincing.

Although the late Secretary Wallace, in the Agricultural Year Book of 1923, announced that over twenty-six per cent of the farmers of the fifteen middle western and northwestern states were either potentially or actually bankrupt, this official statement of carefully ascertained fact pretty generally fell on deaf ears.

The economists and business leaders of the country were among the last to come to a realization of the serious and nation-wide nature of the collapsed financial condition of the farmers. It was only when they were made to see that as soon as the farmers stop mortgaging their farms and borrowing money for living expenses, the East automatically will be deprived of a large percentage of the purchasing power of thirty or forty millions of its best customers that they began slowly to wake u

Here is another important fact that shou awaken Easterners to the paramount importance finding a way out of the present agricultural crisi If our population continues to increase and ban rupted and discouraged farmers continue to m grate to the cities, some time in the near future serious crop shortage is very apt to send foo prices up to famine levels, thus upsetting wa scales, precipitating strikes and filling the land wi economic confusion and strife.

Moreover unless a square deal is secured f agriculture, such a situation might become chroni In this case present relations between the count and the city would be reversed and the country fo of America would then have a chance to sit bac as our urban dwellers are now doing, snug, co placent and contemptuous of all agitators a disturbers of the peace, while the cities would seething with discontent, with demands for reli legislation, and with bitter invective against "ha seed profiteers."

In such a case I am not sure but that the recriminations would sound like music to these m lions of farmer folk, to whose pleas for econom justice a deaf ear has been turned by the urb East during the long drawn-out tragedy of o post-war agricultural deflation and overproductio

But this swing of the pendulum, first in fav of the cities and then in favor of the country, a basis of "dog eat dog," rather than on a ba of economic justice, will never bring this nati

er permanent tranquillity, prosperity or happi-
. Such a condition of affairs is nothing more
less than a condition of economic warfare, of
ery and reprisals, leading in return to other
eries and reprisals; perhaps eventually resulting
ither a hard-boiled tyranny or in economic con-
on verging on anarchy. If economic and finan-
cial problems like our present agricultural problem cannot be settled on a basis of equity and fair play then we might as well stop talking about peace and civilization, for there can be no permanent peace, either economic or military, not founded on equity, nor any such thing as civilization that is not shot through with justice.

Two High Schools for Negroes

By ELIZA LORD JAQUITH

Few people realize how much the Negroes in the South are doing for themselves to provide educational facilities, supplementing the inadequate state appropriations and carrying out the traditions of service they have learned in A. M. A. schools.—Editor.

ASIDE from the strong personal interest Talladega has in its graduates, there is always deep satisfaction in their success as a proof the value of our work. Recently it has been fortune to visit two public schools for Negroes re our graduates are proving their mettle.

n one a Talladega graduate is the principal, fol-ing another Talladegan who first organized the fth grade there. At present the school num-s four hundred and sixty-seven pupils, of whom ty-two are in the high school. In two years e has been an increase of twenty in the high ol and two hundred in the entire school. nty little tots stay from eight to ten o'clock, go to make room for ninety primary children have been waiting outside for an hour or two their turn.

he city furnishes five hundred dollars per month un the school with its ten teachers and needed pment. As the salaries of the teachers alone $1,170 more than is paid by the city, tuitions charged for all students in the seventh grade above. Last year $1,441.88 was raised in tui-fees. But this does not cover the budget of school. One teacher in three months last year ed eighty-four dollars for cleaning and painting walls of her schoolroom, buying pictures and ng to her equipment.

hen there is a fifth Sunday in a month three red churches in the city give over their pulpits n educational rally, morning, afternoon, evening, ectively. Last year $654.50 were raised at these es, each church vying with the others in raising largest amount. Other gifts raised the total to 6.38 above the amount contributed by the city. e superintendent of the city schools does not the school and until this year no report of ers' salaries was accepted; hence, no knowl-was made public of what the patrons of a public school" were doing to give their children a high school education, although they were, in addition, paying their proportion of city taxes for education.

The principal of this school, who majored in chemistry while in college, teaches that subject in his office, using a desk as a laboratory. Many ingenious methods are used in illustrating his subject. Biology he can give only in theory; he teaches seven classes a day, conducts chapel, attends to all the discipline, keeps the books, pays the salaries, gets out the reports and raises the necessary funds. Graduates of his school are standing high in college. Where does a graduate of a Northern college do more to spread the light of knowledge.

In the next city I found a high school which has been established for seven years, for the first five of which the city paid nothing toward its support, in fact, refused to recognize that there was a high school in operation. This year that city is paying fifty dollars per month toward the expenses of the high school, which employs one teacher's full time—that of a Talladega graduate—and part time of three others, who also teach in the lower grades. Here eighty-three of the 384 students are in high school, and several of these graduates are making good in college.

Unless he were to make a careful investigation, one could not say how typical these cases are of colored high schools in certain Southern states. They certainly are not isolated examples. One city pays four thousand dollars a year toward the support of an A. M. A. school, for whose pupils in the lower grades they would be obliged to care if it were not for the A. M. A. school. Little by little, by his sacrifices to educate his children, and by the results of such education in better as well as more intelligent citizenship, the Negro is proving that he is worthy of all the state offers to any of her children. And Talladega rejoices in the contribution she may make to this end.

Honoring the Pioneers

THE approach of New England to California was first by water. Rev. Joseph A. Benton, the first preacher in Sacramento, started for his parish from Boston. It was on January 12, 1849, and he arrived at his destination on the four-

known no race and no creed. In the "days of c the days of gold," when its edifice was for decac practically the only auditorium in this city, it w comed all—the latchstring was always on the o side; and in days of flood and fire and disease

PIONEER MEMORIAL CHURCH OF SACRAMENTO, CALIFORNIA

teenth of July, 1849. A Congregational church was that year born out of his labors and was organized on the sixteenth of September. The next year its first house of worship was erected. Destroyed by fire, a new one took its place in 1854, and in that building Congregationalists of Sacramento worshipped for three score years and nine.

What that church has been to Sacramento the following lines from a recent local paper will suggest:

"There are some institutions in every city which the citizens thereof ever should hold in grateful remembrance. One of the most deserving in Sacramento—and I believe the oldest—is the Congregational church, the seed for which was sown on the night of September 16, 1849."

From that day to this the Congregational church ever has been one of the forces striving for good in Sacramento—always to the front for everything that would not only advance the moral tone of the city but as well would cement all in a communal brotherhood of nurtured respect, esteem and regard.

No good cause ever has appealed to the Congregational church in vain. In its works it has ever was a place of Good Samaritan refu

A church with any such record as that is wo talking about simply for its record's sake and reason enough for showing photographs of the n building in which its activities are now center The church celebrated its seventy-fifth annivers in 1924, and in order to immortalize the pione who gave to Sacramento its first church they cided to call their new house of worship the P neer Memorial Church.

Seventy-five years will not seem long to churc in the land that have celebrated their two hund and seventy-fifth anniversary. But it was a v remarkable event in the history of the Protest church when the institutions of religion w planted on the shores of the Pacific. We acclaiming today the heroes of the air—and might be remarked that the photographs we here showing came to our hand by air mail. years ago a vision and courage just as profo took the fathers over rivers, torrid plains and tracked mountains and bound together all parts the land in a faith that overcomes the world conquers time itself.

But, irrespective of the story of the past, the ctures we are showing are well worth examina-on. The pastor of the Sacramento church is the ev. Harley H. Gill, D.D. He a graduate of the University California and of the Pacific hool of Religion, and in 1918 e latter institution conferred on him the honorary title of ctor of divinity. In the four ars of his pastorate large num-rs have been added to the urch and, although the plans r the new buildings have been ell handled by the architects, emmings and Starks, and by a rong building committee, the ccessful outcome of the whole terprise is credited in no small easure to the pastor.

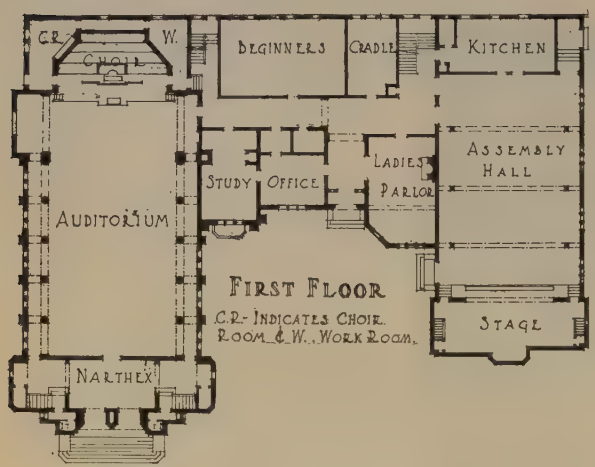
HARLEY H. GILL, D.D.

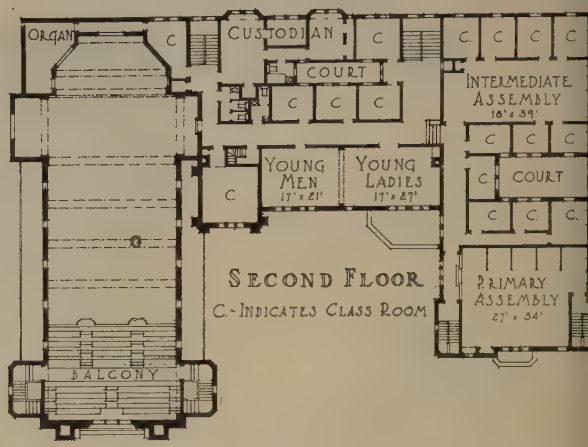
The buildings of the Pioneer emorial Church are located ross the street from Sutters rt, one of the historic spots in California, and e beautiful park which surrounds the fort adds ch to the attractiveness of the new location. The tower is illuminated at night and stands out against the sky as though sculptured. The cost of the building, including the site, was close to $180,000 and in a small part of it the National Building Society was able to share. The floor plans will show in what parts of the building the different rooms are located. There are large sunny rooms for the Cradle Roll and beginners' department and assembly halls for the primary, junior and young people's departments. In addition, there are seventeen Sunday School class rooms. There is a neat three-room apartment for the custodian and his wife who live in the building, an attractive and spacious ladies' parlor, a church office and pastor's study and a large play room which is headquarters for the Scouts. In the west wing will be noted the assembly hall. It seats three hundred and seventy-five. It has a well-appointed stage and a small gallery for a motion

INTERIOR, PIONEER MEMORIAL CHURCH, SACRAMENTO, CALIFORNIA

picture machine. This assembly hall serves also as a dining room.

The interior of the church auditorium is cathedral in appearance and we are informed by a visitor that it is a most delightful room in which to worship. The walls are finished in California stucco of two tones, cream color and old rose. The chancel is finished in cream color and light brown. In the apse is a beautiful stained glass window portraying in life size Schonherr's masterpiece of Christ standing at the door and knocking. It is illuminated by electricity. The choir of fifty occupies the chancel. All parts of the organ as we as the console are screened from view. In the auditorium are seats for four hundred and sixty an in the gallery seats for one hundred and fift There is, however, much other available room. congregation of nine hundred and twenty-seve persons has been counted in attendance at one pa ticular service. On November 21, 1926, this bea tiful building was dedicated with great thanksgi ing on the part of the people of Sacramento. An in that rejoicing friends of the church in all par of the country will continue to share.





How One Class Used the Project Principle

By JEAN MILLIONS

IF you who read this article have attempted to teach a group of fourteen perfectly normal high school girls you will appreciate the joys and sorrows which attend such an undertaking. To go into class Sunday after Sunday and strive to make the fall of Jericho more interesting than the last football game, or Daniel more heroic than the newest basketball star is no small task. For two years the writer attempted to do just that but finally decided that there must be some method of teaching which could appeal to these girls, and so, as an experiment, the project method was adopted.

When our school, the Warren Avenue Congregational of Cumberland Mills, Maine, opened in October, 1925, this group was presented with a tentative outline of a project course, "Christian World Builders," using Dr. Shaver's suggestions for that project as a guide, but adapting it to local conditions and to the needs of the group. We appointed a recording secretary, whose duty it was to keep our scrapbook, which was to contain all papers written, clippings and other contributions, and a corresponding secretary, who, of course, was gather information for us from outside source Whether it was the novelty of the thing or th fact that here was something for these girls to d we do not know, but they accepted it with th enthusiasm which is characteristic of their ag Each week assignments were made to two or thr of the class on such subjects as "Man's improv ment of God's world through science and inve tion"; "Disregard of natural and moral laws— barrier to a world after God's pattern"; "A bett world through the work of health centers, bal clinics, hospitals, education, improved working co ditions and better housing conditions." Materi for this was obtained from the Metropolitan Li Insurance Company, our state health departme and local business men; and our city nurse w called upon for assistance. During this period our study the group visited a local manufacturi plant to observe methods and conditions. Eleve weeks of our course were spent on Biblical wor builders, from Abraham to Paul, and this was fo

wed by a rather extensive study of missionary ilders, both past and present. We closed our urse by presenting in our church a Sunday eve- ng service of worship, conducted entirely by the oup, at which service five papers were read sum- arizing our work and our World Builders' Creed as presented.

One thing which seems worthy of particular men- on is the fact that we opened each session with ayer, quite often sentence prayers by the girls emselves. We found that by beginning in this ay it was much easier to concentrate on our work d other things were usually forgotten.

This project proved so successful that we at- mpted similar work during this past year, this me our theme being "Young People and the hristian Church." This really was the history our faith from the very beginning—tracing its ogress from the first century through the period Roman Catholic supremacy, the Reformation, e Church of England, the days of the Pilgrim d down to our own particular church. A series stereopticon lectures aided us materially in pre- nting the Reformation and the Pilgrim period, d our own church records furnished material for pageant which we have prepared and presented. his pageant was arranged in three episodes: the st depicting the events which led to the founding our church; the second presenting the principal ents through the years; and the third, taking the rm of a candle-lighting service, was a memorial our charter members, a challenge to the future and a dedication of the present youth of our church to the work already begun. During this course we have had in mind the preparation of our own creed —a confession of faith to which we unanimously agree.

Does this method of teaching mean more study for the leader? Yes; but if by extra work one can keep a group interested, it is most profitable.

Does it mean more work for the group? It does; but we have found that if we expect large things from young people, they will not disappoint us.

Do we consider it worth while? We most certainly do. It has proved to be the most interesting, the most helpful and the most constructive line of study we have yet found.

However, the only way to judge the worth of any undertaking is by its results. During this period the value of accepting responsibility has been stressed; the opportunities for training which the church affords have been pointed out, and the contribution youth owes to the church has been emphasized. As a result this group has considered it a privilege to conduct the worship service of the Church School, to participate in the Every Member Canvass and to help with any activity of the church in which they are needed. But perhaps the most gratifying thing is this: during the past two years nine members of this group have made public confession of their faith by uniting with the church, making the entire class church members.

Has it paid? We leave you to draw your own conclusions.

The Foundation's Report

By PRESIDENT G. W. NASH, D.D.

THE Congregational Foundation for Education is glad to report progress towards a merger with the Education Society with a ew to final union of all homeland societies. It expected, if present plans carry, that the Foun- tion will be preserved in the shape of an impor- nt committee of the Home Board with a full- ne secretary coordinate with the secretaries of ner departments.

Receipts for the year 1925-1926 were about 0,000. Of this amount over $42,500 were dis- buted for the support of a score of struggling lleges, training schools and academies. While e summary of the current fiscal year is not yet ady, it may be stated that the disbursements are proximately the same as those of the preceding ar. The beginning of an endowment fund has o been made through an annuity gift of twenty thousand dollars. This fund has been so invested as to carry the six percent annuity.

Seventeen colleges, four theological schools, two training schools and four academies have been helped during the biennium. These institutions have received apportionate aid from the Foundation funds, first, of eleven percent; and then of seven percent; and afterward of gradually dwindling amounts until two percent has been accorded. On this small apportionment the Foundation has budgeted a probable income of $70,000 for 1927-1928. It has presented projects to the churches for twenty-two institutions. During the six years of its existence the Foundation's disbursements have aggregated more than $225,000.

It is urged that we owe a debt to these schools and colleges, the children of our churches, which should be fully, promptly and continuously dis-

charged. The apportionment of our gifts allotted to this most important division of our pilgrim task must on no account be lessened but if possible made larger. While the Trustees of the Congregational Foundation for Education recognize the fact that this is only one of many important branches of our church program, they at the same time insist that Christian education, which antedates all other forms of denominational effort, is still second to none in vital and far-reaching importance. They, therefore, deeply regret a disposition on the part of some to abandon it in favor of other types of service, a policy that seems short-sighted and disastrous. It is the surrender of the historic place and prestige that have given the denomination large advantages in the past and offer for the future some of our best opportunities for service. Unless we stand squarely behind these struggling but exceedingly useful and fruitful institutions how can we Congregationalists maintain our self-respect? The meagre support already accorded has saved some of them in important fields. The future opportunity is even greater than the past. It must not be overlooked.

The work of the Foundation contemplates developing (1) a new cooperation between institutions and the church; (2) the providing of surveys and audits; (3) assistance in providing leadership in the institutions; (4) offering counsel in the maintenance of educational standards and business methods; (5) the assistance of institutions through contributions for current uses and aid in plans for amassing increased endowments. Our institutions are peculiarly free schools and are needed as rallying points as the work of the denomination expands.

Surveying a Remaining Frontier

By OLIVER PERRY AVERY, *Assistant Superintendent of Montana*

THE frontier has not "been kicked over into the Pacific Ocean." It is still with us in the shade of the cacti of Arizona and New Mexico, the mountain plateaus of Colorado and Utah and on the prairie ranges of Wyoming and Montana.

To a group of some twenty-five secretaries, superintendents, ministers and some members of their families this fact was made graphic by a research tour of the Larger Parishes of Eastern Montana. Secretaries E. M. Halliday, Malcolm Dana, G. T. McCollum; two ladies from the executive body of Congregationalism, Mrs. D. C. Turner and Mrs. C. E. Blake; Superintendents Neil McQuarrie of Georgia, E. H. Johnson and Assistant Superintendents F. E. Henry and O. P. Avery of Montana, with all of the ministers of the eastern part of the state, took part in the visit. Nearly one thousand miles were covered from the third to the tenth of June.

The out-state contingent of the party came direct from the National Council and, with Superintendent Johnson, drove from Miles City south for sixty-five miles under the escort of Rev. John Duncan to his parish, where a bountiful dinner was served at a ranch home by the people of Coalwood. The rains of the previous days made a "traffic jam" in which impassable roads of "gumbo" prevented visit to the church at Broadus eighty-five miles from the railroad, and a drive through southern Carter County a had been planned.

MEDICINE ROCKS

At Miles City again, the party took train for Baker where they were met by the main body of tourists. The objective of the afternoon's drive was Ekalaka, forty-two miles from the railroad. Medicine Rocks, where it is said that Sitting Bull "made medicine" for the famous Custer battle, were not far from the road and allured the party to spend a couple of hours among their massive natural temples.

Ekalaka comes suddenly to view as one rounds a hill overlooking a broad plain. Tree-fringed hills beyond invite one to explore three thousand square miles of

erritory where Rev. E. J. Sipes gives triple service s medical specialist, Good Samaritan and pastor. What ministry means in such regions is hinted t by the fact that more than ight thousand square miles are ompassed by the territory allotted o the men who serve from our cen-ers at Coalwood, Broadus and Eka-aka. This territory is equivalent in xtent to eight Rhode Islands. It is inked closely with the East by senti-nent and service. The bell which is n the Broadus tower formerly rang n a little Vermont valley. Last year t was sent to a Vermont youth who gave unusual service in Broadus, that ne might install and ring it in the building which he was erecting there. Thus the call of the Pilgrims is now eing heard by the pioneers of one of our remaining frontiers in Powder River Valley.

Another demonstration of hospitality was given on he return from Ekalaka to Baker. The Community Church, of which Rev. H. R. Phillippi is pastor, served an abundant luncheon, which gave opportunity for felicitations between the East and the West. A most happy consummation of a local wish of years is being accomplished in the merger of the Methodist and Congregational churches in this town of a thousand people. Congregational affiliation has been voted by the church.

Eighty miles were next reeled off to Glendive, where a conference was held, and another eighty through the Lower Yellowstone Parish. This field has just gained a new leader in Rev. A. W. Monosmith, who has already discovered that he has six thousand square miles of valley and upland outlook from his center at Savage on the Government irrigation project. A large portion of this region has been allocated to us by the Home Missions Council. With the coming of abundant rains and the building of a new railroad, fields are inviting us to reopen old and enter new regions. In this portion of the journey the "Bad Lands" belied their names by presenting a scene which for splendor of setting and the blending of reds, browns and yellows with the green of the hillsides and the shrub-bordered valleys surpasses even the beauties of the Garden of the Gods.

A BREAKDOWN

The following night was spent at Sidney, where our strong, self-supporting church is being led to still larger efficiency by Rev. A. R. Boone. The next section of the journey gave the novelty of a ride over the Missouri River on a railroad bridge and the familiar experience of a detour, due to the swallowing of a part of the highway by the river at flood stage. Sixty-five miles brought the group to Bainville, where we have a church linked with the Methodists under the pastorate of Rev. George E. Lee. Nineteen miles more brought us to the twin parish of Froid-Medicine Lake. At Medicine Lake the people, led by their pastor, Rev. F. A. Manderson, served the party with a welcome lunch, after which a conference was had. Twenty-two miles more took the tour past the little church in Antelope to Plentywood. Here the people outdid themselves by two nights and a day of hospitality, significant of the spirit of the pastor, Rev. E. A. Clifford, who is developing a wide outreach for his work. A full day was given for further conferences to complete "unfinished and new business." The return to Glendive, through regions which are inviting to

LAYING THE CORNER-STONE AT EKALAKA

us to enter with service, completed this interesting and instructive tour.

Maps of the parishes covering the eastern tier of counties of Montana visited were carefully studied as presented by the pastors throughout the tour; and problems, methods and opportunities were thus visualized. High among the values of the trip is the fellowship between the secretaries and executives of the East and the superintendents and ministers of the fields. It is thought also that the motion pictures taken by Superintendent Johnson of the incidents of the tour and the work in the territory covered will be of great promotional value for homeland work for all of our frontiers. The tour was under the direction of Assistant Superintendent Avery. Assistant Superintendent Henry aided in the northern part of the journey and its meetings.

Some of the outstanding features of the research are the finding of one point where seventy people are waiting for us to open work; the completion of a church plant under local initiative by people eighty-five miles from the railroad with the help of the Church Building Society; the winning appeal which this frontier mission opportunity has made to Rev. Avery D. Weage and his wife, both college graduates with advanced degrees, to come for a three-year ministry; a never-to-be-forgotten hour in the laying of the corner-stone of a new stone building at Ekalaka, to take the place of the outgrown frame structure; and the development of the larger outreach at Plentywood.

Some of the findings are as follows:

1. The need of educating our whole constituency to the economy of adequate equipment for the Larger Parishes. A full community service must be given to gain maximum community support. Community houses and parish buses, in many cases, are essential. Mission service cars with adequate support for great mileages must be had if the work is to be done. Church centers are small, but total constituencies are on a par with good-sized town churches. Hence the "plant" must in large measure be "mobile."

2. The need of unifying and strengthening the parish through "branch membership," the E. M. C., "all-parish days" and lay help.

3. The need of a larger ministry in Montana's long season of impassable roads through a home department church furnishing church services for adults by mail, as well as Sunday School helps for the children.

4. The need of more definite training for rural service for those who may take it up as a life work.

5. The log-cabin of the prairies and mountains are still a resource for fresh vision of life and energy for the solution of the social and religious problems of the nation.

Cooperative Field Work in Religious Education

By ERWIN L. SHAVER

THE denominational field workers for religious education in Massachusetts have been carrying on a program of cooperative labor for the past two or three years with increasing success. While each one has his or her own denominational program to promote, there is a disposition to feel that the Massachusetts Council of Religious Education is the common agency for a large part of what the various churches are seeking to do. It was in accordance with this attitude that the following statement of policy was adopted for the Council in 1924:

"Believing that there is a need for the services of an interdenominational agency to assist the several denominations working in the state of Massachusetts in carrying forward a complete and progressive program of religious education, it shall be the policy of the Massachusetts Council of Religious Education:

"A. To assist denominations in carrying forward their several programs in such ways as they may deem advisable.

"B. To act as a federating agency in work requiring joint action.

"C. To undertake the promotion of such types of religious education work as are not now stressed by the denominational agencies working within the state.

"This general statement of policy shall govern the actions of the Council in planning the details of the program as they shall be worked out from time to time."

This policy has been the guiding principle in much work in the state since that time. It has been evidenced in the nature of the personnel and work of the Council's Education Committee. For some time it was composed entirely of the denominational field representatives, but more recently others who are especially expert in religious education in the state have been added to its membership. It is not an exaggeration to say that the Council in Massachusetts *is* the denominations in their cooperative work and not a separate and competing agency. The policies and program are made by this Education Committee. The Council's general secretary, considering himself the representative of the churches in their combined task works in most harmonious fashion with the several denominational field workers. It might be said that this group forms a working cabinet for religious education in the state.

In addition to laboring together in this policy-
id program-making committee, the field workers
o a large share of the work in connection with
strict and local conventions. The general secre-
ry of the state Council and one or more of the
enominational field workers go together to the
nvention and conduct its program. The special
ilities of the denominational workers represented
re such that the general secretary has at his dis-
osal a corps of experts of which any executive
ficer in the work of religious education would be
roud. Consequently, the cost of conducting such
nventions in the various districts has been greatly
educed, for the denominational workers, of course,
ve their services, knowing that they are reaching
eir own constituents as well as those of other
urches.

One of the most significant forms of cooperation
as been the conducting of community training
hools in local communities which ordinarily would
ot be able to afford them. Sometimes a denomi-
ational worker gives an entire course; in other cases two will divide the course and become joint instructors. This arrangement has proved a boon to communities at some distance from the larger centers and to those desirous of creating an initial interest in leadership training, where funds for such work are difficult to secure. During the past two years ten such schools were conducted at an average expense to the local communities of about $125 each.

This working together "as many members of one body" has also applied to conferences for training teachers in church vacation schools. Further than this, it has developed a large amount of mutual appreciation of the abilities and viewpoints of the various workers, so that not infrequently one denominational field worker is called to assist in the conference of another denomination. By contact with men of special gifts others are sure to be "provoked to love and good works." This means that the way is being prepared most naturally for a common understanding and a breadth of view which are prerequisites to any permanent church union.

An Event for Girls

Making Missions Picturesque and Vital

By MRS. D. FOSTER UPDIKE

S one entered the banquet hall the eye was immediately appealed to. Four long tables, with a speaker's table at the end, were each like ages in an artistically-colored picture book, with lver candelabras on each table, interspersed with ots of beautiful fuchsias, deep pink, with a purple alyx. At the speakers' table, across one end, was rranged in the same manner a surprise corsage of ink and lavender sweet peas, tied with a beautiful ombination ribbon.

One hundred and sixty-five were seated at tables, or this was a Mothers and Daughters Banquet—the rst one that this church had ever given. The aiters were the fathers and sons, in their immacute white shirtwaists with black bow ties, who in aiting upon table broke into song, planned and rected by their song leader. The harmonies were usually beautiful, and this group contained sevral highly-trained "songsters."

This event was planned not only for good fellowip and family sociability, but in order to put over an attractive way the great message of what it is at our denominational family is trying to do in e world of today toward the building of a real brotherhood, and that purpose was accomplished as the plans were laid for the furtherance of the work of the Kingdom, and in definite suggestions for the fall. The church edifice attended by these young people is overcrowded, and a large community program presses them from all sides.

The following is a toast which was given:

Toast to Mother

Girls, here's to our mothers!

The mothers who have done and sacrificed so much for us! All the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in the whole world!

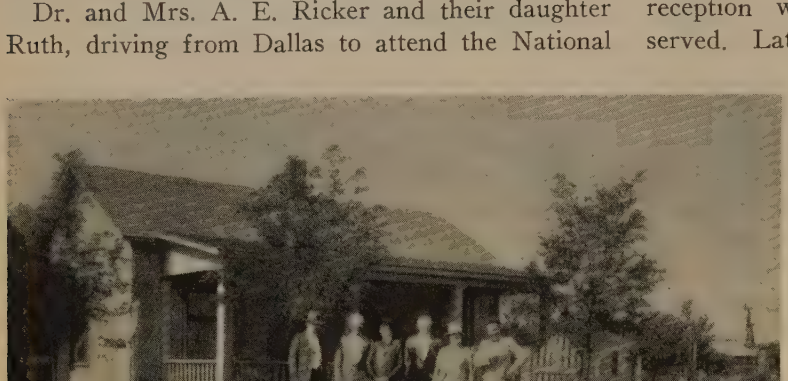
I am sure that no young man or young woman left the room that night without feeling an urge to larger service, and that no father or mother went away without wanting to share, and I came away feeling a new consciousness of how one man—the pastor of this church—can stimulate and vitalize and amalgamate the interests of a whole neighborhood toward the development of a fine Christian community program.

When man wants love enough to put away every ought of self, he will find it. When he wants joy enough to put away pride, resentment, condemnation and resistance, he will find it.—*A. M. Lawson.*

Unique Fellowship in the Panhandle of Texas

SOME unusual features added to the interest of the Association meeting of the Panhandle churches at Friona in June.

Dr. and Mrs. A. E. Ricker and their daughter Ruth, driving from Dallas to attend the National Council meeting in Omaha, detoured on the return trip by way of Amarillo and Friona, so as to be at the annual reunion of these isolated plains churches. The circuit, when completed by the drive to Dallas from Friona, made a trip, accomplished without mishap, of 2,572 miles.



THE PARSONAGE AT FRIONA, TEXAS

Another source of interest was a new group, consisting of Dr. and Mrs. Robert Allingham, Mrs. L. J. Nicewander and Mr. and Mrs. Miner, from the newly-organized church at Amarillo, who brought most welcome reinforcement to the usual Panhandle representation. Of course, the Association proceeded eagerly to receive the new church into the fellowship of Congregationalism and to give tensest attention to these new voices thus brought into the program.

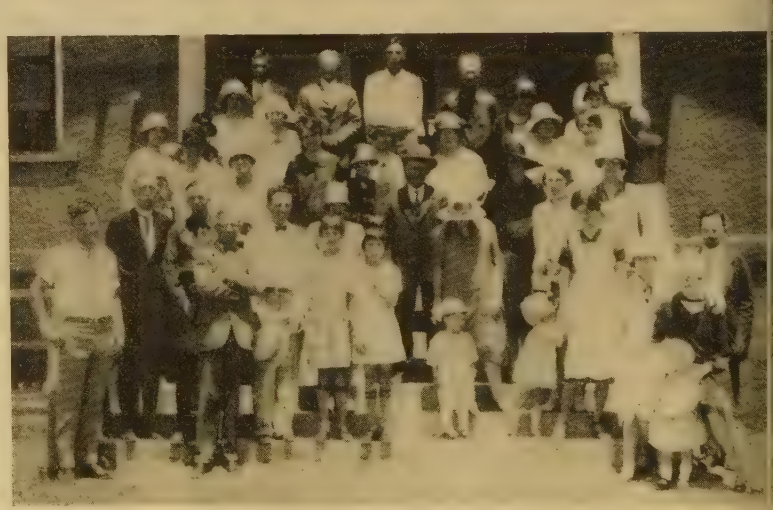
Then, too, a former pastor of the Friona church, Rev. C. M. Stevens, was present, after many years of absence, and with Rev. Lucian J. Marsh, Assistant Superintendent, shared in the privileges of all meetings. Five of the delegates had been at the Omaha meeting, and their reports from that great program awakened keen interest and gave added zest to the hours.

Pastor Paul W. Shankweiler and his devoted people took the task of entertainment in hand with efficient generosity. Parish homes were opened to guests and in the home of Mr. and Mrs. Carl Maurer a most gracious reception was tendered and a delicious lunch served. Later, the church people gave a dinner in the ample dining rooms of the church. This leads me to say that probably, the Friona church is the only adobe building of our Texas fellowship; and I wish to emphasize the comfort, attractiveness and ample capacity of this village sanctuary.

The themes of the program were practical and timely. Mrs. Nicewander with ability and insight disposed of Elmer Gantry. Dr. Allingham presented the value of the community church and the larger parish on the very ground where it deserves most serious application. Mr. Mars told entertainingly and with profit of ministers he had known; and special forms of Sunday School and church work, together with missionary and associational affairs were given thoughtful consideration.

This meeting, definitely and intelligently planned and remarkable for the interest manifested by all in attendance, has been of real value to our Congregational work in this part of the state.

Probably it should be stated that keenest local enthusiasm was kindled by the fact that the close of the association program was followed by a copious rain, breaking a drought of many months. Congregational fellowship is highly advantageous in many ways.



PANHANDLE ASSOCIATION GROUP

The Home-and-Foreign Problem of Race*

CONSIDER the problem of race. The issues involved lie at the heart of everything that the missionary movement, whether at home r abroad, is trying to achieve. The ultimate ques-ion is an incisive test of Christianity itself: can he Christian religion supply the moral power to nable men to rise above deep-rooted racial preju-lices? Can it create a spirit of fellowship great nough to assure to every race its full opportunity o develop its latent gifts and to make its own dis-inctive contribution to the world?

What a missionary problem for America! Within ur own boundaries almost every race problem of he earth confronts us in acute degree. Almost ne out of ten of our people is a Negro. Against age-long handicaps, his race is struggling for a etter status. Formerly a serious question for the outh alone, the extensive migration of Negroes to Northern cities within recent years has made the elations of white and black citizens an issue that eaches from Florida to Maine. A poignant con-ciousness of the disabilities under which he lives is hrobbing in the Negro's breast. He is still far rom having anything like equal opportunities for ducation, and is thus handicapped at the start. Many of the skilled trades and professions are ractically closed to him. In large areas of the ountry he is unable to secure accommodations on ullman trains or in hotels. He is made to feel iat he is regarded as a lower species of humanity. y subtle methods he is discriminated against, even ntimidated, in the exercise of his citizen's right o vote. Most terrible of all is the peril to life tself under conditions which still permit hideous nchings. As these lines were being written, the ewspapers recorded the lawless murder of three Negroes taken from jail, one of whom had actually een acquitted in trial by jury.

The home missionary movement, to its glory, ook the lead in building schools and colleges for e Negro long before the general public had awak-ned to its duty. Missionary influences are also rgely responsible for the new movement for co-eration between our white and our black citizens at now affords bright promise of a better day.

Of almost equal urgency are our relationships th Orientals, originally brought to our shores, like e Negroes, for the purpose of securing cheap or in American industry. Though few in num-bers, hardly more than one out of a thousand of the total population, our attitude toward these representatives of a different civilization is a touchstone of our ability to deal with a complex race situation in a spirit of Christian justice and friendship. Since 1906 our government has not regarded Orientals as eligible to citizenship. In some parts of the country there is unremitting hostility to their presence, expressed in legal and social discriminations of many kinds.

More than half a million Mexicans are also among us, chiefly in the Southwest. Approximately a third of a million Indians, the only truly "hundred per cent Americans," constitute the surviving remnant of a race that has been shamelessly treated from our forefathers' time. Immigrant populations, which a few years ago came from Europe in such numbers that today one out of eight of our people is foreign-born, make America still more a racial laboratory. In the relation of Christians and Jews differences of religion, tenaciously held, accentuate other differences created by divergent historic backgrounds.

But this problem of race in America is only part of a larger world problem of color. The modern domination, political and economic, of the colored peoples by the white has created an undercurrent of feeling which is shaking the planet. Everywhere the hand of the white man has been reaching out insatiably in quest of the raw materials and markets demanded by an industrial civilization. Side by side with his trade have gone military conquest and political domination. Although comprising only a little over one-third of the world's population, the white race has so extended its political control that today more than nine-tenths of the habitable area of the globe is under its sway.

Little wonder that races long quiet are astir and asserting the right to determine their own destiny. Every day's news is electric with the changing spirit. India and the Philippines are demanding self-government. Japan is insisting on being recognized on a plane of equality with the West. China is struggling to preserve itself against foreign interference and inner disintegration. Turkey is claiming the right to be master in its own house. Africans are awakening to a sense of their rights in a continent that has been almost wholly partitioned among the Western powers. Mexico manifests her feeling that her northern neighbor's pursuit of oil is menacing her independence. Other Latin-American republics view with suspicion what they regard as imperialistic encroachments from the United States. All over

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*From "The Adventure of the Church," Mission Study Text-Book 1927-28, by Samuel McCrea Cavert. Used by permission of Missionary Education Movement and the Council of Women Home Missions.

the world it appears that racial upheavals are likely to burst at any time.

With all this the future of foreign missions is bound up closely. Unless the Christian church, committed by its gospel to a belief in the essential unity of mankind, proclaiming the life of fellowship and brotherhood to be the very purpose of God, can release influences which will dissipate the storms of conflict and bring about mutual understanding, the message of the missionaries of the white race to the other races of the world will lack reality and power. Our words will stick in our throats or fall like feathers when they need the force of might building-stones. Dr. Charles W. Gilkey tells us tha when he arrived in India in 1924 to deliver th famous Barrows lectures, a friend asked him wha he expected to say about the race problem an America's attitude toward it. "Why, I am not plan ning to discuss it," said Dr. Gilkey. "I have com to speak on 'The Personality of Jesus.'" "Well, was the wise advice, "you had better have some thing to say on the subject of race within the firs ten minutes, or your audience will not listen t anything else that you say."

A Pioneer of the Southland

By W. KNIGHTON BLOOM, D.D.

"See, this is my garden,
Large and fair!"
Thus, to his friend,
The philosopher.
"'Tis not too long,"
His friend replied,
With truth exact—
"Nor yet too wide,
If somewhat cramped
On every side."
Quick the reply—
"But see how high!
It reaches up to God's blue sky."
—JOHN OXENHAM.

THE author of the poem should know John F. Blackburn, for over thirty years a pioneer in friendship service, cultivating that which means joy to little children, high ideals to youth, inspiration to men and women in the midst of life, and the cultivation of Christian leadership. His garden has been long and wide, and he has cultivated it intensively. Always, too, there has been the call of the skyline. Tactful, he has the art of making folks around him think they amount to something. Always true to the highest ideals, there has been the urge of the universe, the recognition of dependence on the Eternal.

REV. JOHN F. BLACKBURN

Rev. John F. Blackburn holds one of the long-service records of the Congregational Home Missionary and Sunday School Extension Societies. His trails are found in the Carolinas, Kentucky, Tennessee, Alabama, Florida, Georgia. Mountain and lowland places, rural and industrial centers have been the scenes of his labors. Countless "circuit-riding" expeditions have been his happy lot; many primitive conditions has he faced. His pulpit messages have been helpful, his fireside talks and personal contacts are inspiring and his entire ministry a benediction to those who have been privileged to come under his influence.

One cannot over-estimate the worth of the incessant toil on the part of this messenger of good tidings. A vital and constructive thinker, he has always been ready to face the maximum of doing. Words written recently concerning Ernest Hodder Williams are true also of John F. Blackburn: "He enjoyed busy-ness, so long as it meant mixing with people. There was no limit to the work he was prepared to undertake. Most of us are like army lorries, bearing a notice that our load must not exceed so many tons. This man was one of the few who did not advertise a limit."

John F. Blackburn knows and loves the South

A BUNCH OF BLACKBURN'S BOYS

land. He believes in it. So sure is he of its future in material values, educational ideals and spiritual leadership that he has given himself to foundation work. He sees things in the large. He does not find any permanent value in building a bungalow on a skyscraper foundation. Therefore his energies have been devoted to preparing the way for a programme that is now making itself felt and will result in the Southeast becoming second only to New England in Pilgrim spirit and influence.

Having reached the age-limit when a regular commission can no longer be given, this honored servant of Congregationalism leaves the full-time service of the Church Extension Boards, not to stop working but to quietly and efficiently serve in a less conspicuous way. In the midst of his loved Southland, he will keep in close touch with our work, advise and encourage his younger colleagues in the ministry, and from his home center in Atlanta continue to

"Live in a house by the side of the road,
And be a friend to man."

A TYPICAL MISSION SUNDAY SCHOOL

A New Voice

ONE of the most striking addresses at Omaha was given by John A. Lapp, Ph.D., of Chicago, who spoke upon the theme, "The Outlook for Social Progress." Dr. Lapp is a Roman Catholic and is joint director with Father John Ryan of the Catholic University of Washington, D. C., of the department of social action of the National Catholic Welfare Conference. Among other things he said:

"I do not despair. My hope is in the aspiration of the Christian religion. The religion of the Hebrew and the Christian world makes its devotees aspire to something better. For themselves? Yes, but not solely nor chiefly. Religion cannot be narrowly selfish, and it is not. It seeks to raise the lot of all men by making all aspire to better things here and for a glorious hereafter.

"Religion is a reforming spirit. It cannot abide the degradation of men. It cannot remain silent when injustice stalks around. It cannot accept the institutions that permit or promote injustice to human beings. Without fear or favor it stands and must stand for justice. Thus standing, it becomes the body and soul of progress. The search for justice permits reform. We find new ways to equity, and the equity of one generation becomes the law of the next for charity and justice.

"Baffling social difficulties are present in crime, civic corruption, war and poverty. But we have a passion for justice, and it is that which will transform the world. We have made social progress. Look back twenty-five years and we will see that great advances have been made in such matters as child welfare, protection of water supplies, shorter hours of labor, factory inspection, safety-first programs; in recognition that a living wage is the first charge upon industry, that wealth is stewardship, in the enlargement of suffrage, in the popular control over election, in civic improvement and in the condemnation of civic corruption."

High School Boys in the Church School

By REV. PHILO G. NOON, *Reinbeck, Iowa*

WE have no trouble to interest our high school boys in our Church School. Ours is a large church in a small Iowa town. My fondness for these boys might lead me to think them unusual, but my judgment tells me that equally fine boys may be found in many towns.

The leader of the group, though a high school graduate, happens to be a plumber, with no more equipment for such leadership than any man has who is fond of boys.

For several months circumstances have conspired to keep this teacher away from the Church School, so that the minister has taken charge of the class. The minister has been both referee and member of the discussion group. Each Sunday one of the boys is chosen to select the subject and to lead the discussion for the following Sunday. No textbooks of any sort are used. Most often the topic is one of current events, with the attempt to test what has been done or what should be done by the standards of Jesus.

Last Easter Sunday a high school sophomore chose as the theme, "Immortality," and took pains through the preceding week to go to the public library to read up on the subject he had selected.

One Sunday a high school senior chose as his subject, "The Religion of the American Indian." I presume his study of history had suggested the theme. After outlining the religious beliefs of the Indians he raised the question, "Is not the religion of the Indian as good for him as Christianity is for us?" In our conservative town even to entertain such a question is heresy. The boy looked at the minister as though he expected a reprimand.

But the minister was undisturbed and suggested that God had partly revealed himself to many devout people who had never heard of Christ; that the Indians' religion, in so far as it was consistent with the teachings of Jesus, was to that extent Christian; that the missionary of today does not try to tear down the beliefs of non-Christian peoples, but seeks to lead them through what is noblest in their native religions to the higher revelation that Jesus brought.

Mothers tell me that they do not have to urge their high school sons to attend Church School, but that the boys are eager for the discussions.

A Church in the Making

By REV. ERNEST A. WHITNALL

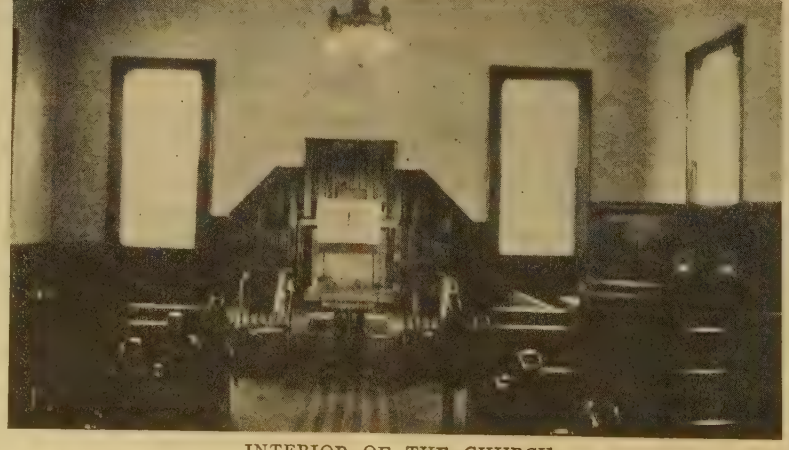
Philips Community Church, South Jacksonville, Florida

IT is a long way from a closed church to a live and progressive one, but such are here the fruits of six months' real and earnest endeavor in this city.

I remember so well that last November, when I looked over the field, I could not find one person whom I can definitely say was sanguine enough to believe Philips could ever be a successful church.

Disappointing, you say. Well, yes, rather so; but, to be frank, just because Philips was a field in which none believed, made me decide it should become a real church, which all who live in this community would eventually be proud to have functioning.

I remember an old schoolmaster once telling me that "What is worth doing is worth doing well"; and, with those words in mind, I determined by God's grace to build anew his church in South Jacksonville. All possible help has been given.



INTERIOR OF THE CHURCH

The Sunday School began with seventeen scholars, and regular services with about the same number, the majority being children. Today we have a church filled with earnest, devoted people.

Philips, being just inside the

ty limits, is situated between two distinct colored ttlements on the old St. Augustine Road and out one and one-half miles from the city proper, here there are churches of very Protestant denomination. lourishing churches! And it is them our present membership ad been accustomed to go for orship prior to the reopening f our church.

I have been asked by many iends who visit us, "How has been accomplished?" My anver is, I am firmly convinced at a home-going pastor means church-going people. That the ord has abundantly blessed very effort is absolute and sure; ut I believe also that unless ese efforts had been sacrificial is blessing would not have been owered upon us.

At first we had no pulpit. here was one dim light; no ible; and the few hymnals were ot suited to the needs of a peole who required a gospel educaon through the simple message of sacred song.

PASTOR WHITNALL AND A FRIEND

There have been installed a new pulpit, new electric lighting, new ymnals, a piano, reen doors; the hurch has been eautifully redecorated inside nd out. All hese improvements have been onated. Instead f the dilapidatd church of six onths ago we ave a beautiful ouse of worip, upon enterg which one immediately feels a nearness to God, r the church invites reverence.

PHILIPS PARSONAGE

Last Christmas we gave a Sunday School party. ne hundred and thirty-six were present. A gift was presented to each child, even though a large number were not associated with our school.

A Ladies' Auxiliary, which deserves no little credit for the success of the work, has been organized, also a girls' club known as the B. B. Club. None of the members are over fourteen. These girls recently gave a play entitled, "The Reform Club," thereby raising eighteen dollars for the purchase of a basketball outfit. Their confidence was won and they have kept up their attendance.

Prayer meetings have grown from five to an average attendance of twenty-eight. They are live meetings and an inspiration to all.

Does anything untoward ever happen here? Well, that depends. Recently I was called to the bedside of two men not related and each the father of grown families. Both died from alcoholism. I had frequently talked with one of them, and in a measure he succeeded in breaking away from the habit. The other was a similar case, except that it was only when he became very ill that he sent for me. He died a repentant.

Men who had boasted they never did go to church and never would are now among our most loyal workers. It is marvelous how the church can influence the lives of men.

In a word, Philips Church is measuring up to its opportunities and is proving a helpful factor in the life of the community.

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Said Commissioner Burke: "I know of no deident people in the world's history who have ade more rapid progress during the last fifty ars than the American Indian . . . . Conss has appropriated since 1871 for the support, education and civilization of the Indians, $460,000,000. As a result of this generosity by our Government, the Indians of today are an economic, artistic and intellectual asset to our national life." Friends of the Indian everywhere rejoice in his progress.

Working Under the New Order

Editor of THE AMERICAN MISSIONARY,

Dear Sir: The editorial article in the July issue, "The New Order," says:

"The National Council of 1927 marks the final completion of the changes in organization which have been under way since the memorable Council of 1913 made a beginning and indicated the path along which such changes were to be directed. It is a date to be recorded in our society histories as the end of one era and the opening of another."

I cannot forbear expressing the profound hope that your words are indeed true and suggest that all concerned unite to make them so. It is a consummation devoutly to be wished, that those charged with responsibility for missionary work may now be allowed to devote their energies to their task and cease to be forced to divide time and strength between it and the discussion of denominational relationships and the tinkering with denominational machinery.

In the days long past, not only before the Great War but before 1913, at Kansas City, there were hardly ten minutes a month devoted to arguing how we should work or re-make our machinery. All our time and strength were devoted to getting funds and expending them to the best of our wisdom. What a dreary contrast to this the last few years have offered!

But if we are at last through with the unhappy business there is indeed reason for courage and hope. If the organizations can now be let alone to do the work for which great spirits called them into being it is time truly to rejoice.

I write not to criticize or blame. We have all been subject to an influence of "the *Zeitgeist*." The other day Robert E. Speer, great administrator and equally great as an interpreter of religion, spoke before a group of ministers in Cleveland upon the topic, "Reality." Much of the address was concerned with the fact that in arguing and fussing over our machinery we have been denied the privilege and duty of dealing with the reality in missionary work. His plea was that the missionary agencies be now permitted to attend to their work.

The same plea would doubtless be reechoed in every church group. How tremendous the gain if discussion of machinery might be made taboo for five years. The money we have sacrificed—please God it shall not mean we have also sacrificed men and women—in overturning our methods, cannot be made up. At least, we have spent enough on perfecting denominational control. Now let us be allowed to work for the Kingdom of God.

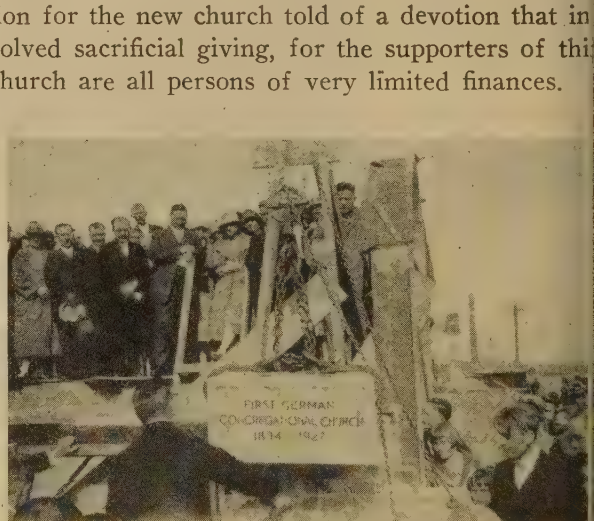
FERDINAND Q. BLANCHARD.

A New Church in Colorado

By ARTHUR J. SULLENS, D.D.

A VERY interesting event occurred on Sunday, April 24, when the German-Russians of the Globeville residence section of Denver laid the corner-stone of the fine new church which they are erecting. The building, when completed, will cost $28,000, of which $8,500 will come from the Building Society and the remainder of $19,500 from the people themselves.

From five hundred to six hundred people attended the ceremony, most of them being from the German-Russian local group, and other churches of this group in the state. The basement had been completed, extending about six feet above the sidewalk, and on this foundation a temporary floor had been laid, making a platform for the leaders in the work, the large chorus choir, and the ministers from the visiting churches. As one looked down from this platform upon the throng gathered about the building, the upturned faces of the men and women told of their earnestness and devotion to their new church, and later, as ushers moved among the throng with the collection baskets, the readiness with which the money was poured into the contribution for the new church told of a devotion that involved sacrificial giving, for the supporters of this church are all persons of very limited finances.



LAYING THE CORNER-STONE

Visiting German-Russian pastors present to participate in the ceremony were Rev. J. C. Schwabeland of Berthoud, Colorado; Rev. Paul Burkhar

Denver; Rev. J. G. Eckhardt of Greeley, Colo; Rev. O. Ollech, of Brighton, Colorado, and . Albert Reiman, of Windsor, Colorado. Superndent A. J. Sullens was also one of the speakers. e service opened with the singing of that great nn of the Christian faith, *"Ein feste Burg ist er Gott."* The formal laying of the cornerstone s done by the pastor of the church, Rev. O. nek, who has led his people in the building enprise.

After the laying of the corner-stone with its enved words, "First German Congregational urch," the prayer of consecration, the offering by people and the benediction, the multitude sang, y Country, 'Tis of Thee." Somehow there was ew emphasis and meaning in the national anthem sung by these loyal people who are building themselves and their families into the life of the nation, as they sang of "*My* Country."

PASTOR AND VISITING MINISTERS

A Service of Installation

For Church School Officers and Teachers

AS the time approaches when Church Schools begin to think of Rally Day and to make plans for getting off on the right foot in r year's program of religious education, we wish suggest the effectiveness of holding a service of allation and consecration for the officers and chers of the Church School in connection with regular morning service of the church on that . It will also be appropriate if the pastor can ach upon some phase of the work of religious cation. This service should take account not y of the part played by the officers and teachers of the responsibilities which parents should ume in the religious training of children in the rch.

The following is a copy of such an installation vice used last year in the Orthodox Congregaal Church at Arlington, Massachusetts, Rev. ward A. Morris, pastor, and Rev. E. H. Green, ctor of religious education.

rly Beloved:

The various activities of the Church of Christ call r a variety of gifts among its members, but all to e common end for which the church was established; en as the Apostle Paul has written, that there are versities of gifts but one Spirit, and differences of ministration but one Lord, and diversities of operan, but one and the same God that worketh all in all. u have been called into the teaching ministry of this urch. "Ye are my witnesses," said the Lord, "and my rvants whom I have chosen, that ye may know and lieve me." "And these words which I command thee s day shall be upon thy heart."

kers' Response:

Thy commandments we will write upon the tables of r hearts, O Lord.

Charge to the Parents (*parents standing*):

You have heard how these, the workers in our Sunday School, pledge themselves to be witnesses for God, and to keep his commandments. Thus saith the Lord to thee as parents: "Thou shalt teach them diligently unto the children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Parents' Response:

We will teach them diligently to our children. We will talk of them in our home, and before our children.

The Covenant of Workers (*repeated in unison by officers and teachers*):

Trusting in the Lord Jesus Christ for strength, we humbly promise him, and this church, that we will be faithful to the extent of our abilities, to all known duties and responsibilities devolving upon us as workers in this Church School. We will strive most earnestly to be regular in attendance, diligent in our lesson study, loyal to the established rules of the school, consistent in our example, faithful to our church; and we will seek earnestly the development of Christian character in those among whom we serve.

The Blessing of the Congregation (*repeated in unison by the people*):

The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

Prayer in Unison (*repeated by workers and congregation*):

Almighty God, we thy unworthy servants, beseech thee by thy mercies that our hearts may show forth gratitude—that our lives may praise thee, not only with our lips, but by giving ourselves to thy service, and by walking before thee in holiness and in righteousness all our days. Grant that we may be workmen that need not to be ashamed, rightly dividing the word of truth.

Benediction (*by the Pastor*):

May God bless you in these responsibilities, and make you faithful to all the duties of your respective callings; and may the church be prospered and God be honored in your fidelity. And now, the peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen.

Suggestions for Women's Missionary Programs

PROMINENT among the many excellent textbooks for mission study for the coming year is Dr. Cavert's scholarly and searching presentation of the theme, "The Adventure of the Church." This book is intended as an introduction to careful study of missions for more than one year and sets before us the fundamental relation of missions to Christianity. The subject was selected by a group of leaders in missionary education and is regarded by them as of great importance at the present time, in view of the changing situation in regard to missions themselves and the widely divergent and changing views held concerning them.

We recommend an earnest and careful study of this book to all our women's auxiliaries and shall present a series of suggestive programs based upo it, hoping to make them practical and concret helps.

Copies of the textbook and of suggestions fo leaders may be ordered from Mrs. D. F. Updik 287 Fourth Avenue, New York. The textbook i paper, sixty cents; leaders' booklet, fifteen cents.

A few important books bearing on this gener theme might be secured through the public librar or purchased by the women's society in the churc and used as collateral reading. These might in clude:

"The Business of Missions," by Cornelius Patto
"The Christ of the Indian Road."
"The New Home Missions."
"The Clash of Labor."

Program Topic—The Adventure of the Church

Chapter I: An Adventure in Fellowship

Hymn: "Light of the World, We Hail Thee."
Scripture: Luke 10:25-37.
Prayer: For enlarged sympathies; for wider knowledge.
Topics for Three-Minute Talks:
(1) The Gospel of Fellowship (see page 12).
(2) The Church as a Fellowship (page 18).
(3) World Fellowship the Goal of Missions (page 21).
Topics for Discussion:
What is the attitude of the average American wom toward the race problem?
Have we as a nation any responsibility for labor co ditions affecting women and children as they exist present in the Orient?
Do you agree with the definition of missions as giv in the closing section of the first chapter of our boo
Sentence Prayers.
Closing Hymn: "Christ for the World We Sing."

Minnesota College Survey

THE recent action of thirteen Minnesota colleges in submitting themselves to investigation by Dr. Robert L. Kelly of the Council of Church Boards of Education is significant of an attitude on the part of the administrative officers of these colleges that is most refreshing. It indicates that they are not unwilling to let the public know about their affairs and that they do not greatly fear the result of such exposure. Dr. Kelly's editorial in *Christian Education* for June is worth quoting:

The Minnesota Colleges

The denominational and independent colleges of Minnesota, thirteen in number, joined in an invitation to the editor of *Christian Education* to make an investigation of their resources, personnel and activities, and to answer the question, What are they contributing to human welfare in general and to the welfare of Minnesota in particular?

Six of the colleges are Catholic, four are Lutheran and one each is affiliated with the Congregational, Methodist Episcopal and Presbyterian churches. The editor accepted the invitation and recently spent several weeks in the state, visiti each of the thirteen institutions as well as the U versity of Minnesota, holding numerous conf ences and in other ways collecting pertinent data. is hoped the report will be ready for submission the colleges before the close of the present acader year.

It is believed this is a new type of project Christian education. There have been individ and denominational college group surveys, and i few cases statistical surveys of independent Prote ant colleges on a state-wide basis. But where e have all the private colleges of a state without gard to church affiliations opened their class-roo laboratories and libraries, their offices of admi tration and their archives, and asked for a frank praisal of their methods and their product? It i remarkable indication of the growing unity o group of colleges, under widely differing types control, but all intent on the purpose to conse and promote the cause of Christian education. I an instance not only of interdenominational

tergroup cooperation which strikingly indicates ie depth of conviction and breadth of sympathy of ie educational leaders of a great state.

Since the study began, a permanent organization of all the colleges of the state, including the state university, has been effected.

Good Will Lessons

By CHARLES L. WHITE, *President, Home Missions Council*

THE Church Peace Union has prepared thirteen outline pictures of such memorials of peace as the Christ of the Andes, The Peace 'ortal, and similar subjects. These pictures are esigned for coloring and bear on the back of each ne the story of the memorial represented. This ffords material for story telling. The object of ie series is to teach children that methods of arbiration have been successful in settling disputes in ie past and may be in the future. It is hoped that iey may aid in substituting a philosophy of justice nd good will for the old philosophy of war. The ictures may be used in a variety of ways, in the iaking of posters, in the development of playlets, or pageants, as conditions may suggest. Price fifteen cents a copy; twenty-five or more copies at ten cents each.

Other material on international good will may be secured from the same agency, such as arbitration treaty charts, graphic charts showing the interdependence of nations today as compared with the independence of earlier times, study courses on the League of Nations, a model assembly of the League, outlines on the World Court, and a book of facts entitled "Education for Peace."

For such material or information address the Church Peace Union, 70 Fifth Avenue, New York City.

Cooperative Enterprise

THE New Bedford Council of Churches and Religious Organizations is an association which unites the agencies indicated by its ame in cooperative work for community betterent and religious progress. The members of its xecutive committee represent the interests of reigious education, young people's work, religious urveys, women's work, and parish organization. he Council issues a periodical bulletin the June umber of which illustrates the nature and extent f its activities. The calendar of events includes inisterial and community conferences, summer amp picnics, meeting of Vacation School workers, nd a young people's institute.

The news items cover a varied list of topics such as the business outlook, cooperation between the churches and welfare organizations in the community, some significant features of the Information Service Bulletin of the Federal Council Commission on Social Relations, and notes of three or four good books of recent publication.

This little Bulletin of only four letter-size sheets contains a considerable amount of stimulating suggestions and is evidence of a wholesome situation in New Bedford. The Executive Secretary of the Council is the Rev. John M. Trout, formerly pastor of Central Congregational Church, Chelsea, Massachusetts.

"The Vanishing Race"

THE Government Bureau of Indian Affairs does not agree with average reports about the population of "the vanishing race"—the Jorth American Indian.

The Government report recently issued gives the resent Indian population of all localities in the Jnited States as 349,595, a net gain of 16,585 durng the past ten years. The increase in numbers s attributed to the introduction of modern sanitary onditions among the redmen. In grouping various tates statistically the report shows that there are 0,000 in North and South Dakota, Montana, Minesota and Nebraska.

This seems to make it appear that somebody has been misinformed about "the vanishing race."

In the education of the Indians, the report of Commissioner Burke points out that nearly all the schools conducted by the Federal Government for the Indians were last year filled to capacity with approximately 25,000 Indian children in attendance. In accordance with the bureau's policy favoring attendance of Indian children in state public schools, there were received in public schools over 37,000, in addition to those enrolled in mission or private schools. The total enrollment in all schools for the year was 71,284.

News in Brief

THE Congregational Church Building Society had on its mid-summer docket seventy-five churches that were waiting for aid by loan or grant. That number will be largely increased before the fall months go by.

A meeting of those interested in church architecture will be held in Chicago, Illinois, October 5-6, 1927, under the auspices of the Committee on Church Building of the Home Missions Council. The gatherings will be held in the auditorium of the Methodist Book Concern and experts will be the chief speakers.

Church Building Projects have been called for by forty-three states in the Union, and to all of them projects have been assigned. Mississippi, Kentucky, New Mexico and South Carolina are taking the smallest shares, while Massachusetts, Connecticut, Illinois and New York, in the order named, range between $58,484 and $14,600. The table shows a wide distribution of interest and the amounts undertaken are not small.

The revival of the mining industry has brought a measure of prosperity to some of our Congregational communities in the state of Colorado, such as Silverton, Telluride, Rico and other points. The discovery of oil in certain sections suggests the possibility of some growth in population. The completion of the Moffat tunnel during the coming year is expected to mean rapid development in the northwestern part of the state, and inasmuch as we have a number of home mission fields in the territory traversed by the railroad a notable growth in a number of churches is anticipated. Several communities on this road have enjoyed a considerable measure of prosperity from the head-lettuce industry and the production of certified seeds.

The Church of Wide Fellowship at Southe Pines has so increased its influence that the seati capacity of its house of worship is insufficient. is setting about improvements that will cost $50,0 Happy the church that is obliged to make impro ments for the same reason!

The unprecedented growth of cities during t past decade has created problems of every so The location of new churches; the relocation old ones where there has been a great shifting population; consolidation, in some instances; t abandonment of buildings in overchurched are the launching of building campaigns, either for t erection of new houses of worship or the remod ing of old ones, makes it necessary for Dr. Lum H. Royce to respond to an increasing volume calls from pastors and superintendents in all pa of the country.

Mound Bayou, Mississippi, all-Negro town 1,800 inhabitants, celebrated the fortieth anniv sary of its founding recently with a picnic a speechmaking.

Organized by Isaiah T. Montgomery, a form slave belonging to Jefferson Davis, President the Confederacy, the town has grown from a co munity of sixteen families to a thriving muni pality that boasts a $100,000 brick school, a $40,0 African Methodist Episcopal church, a $20,0 Baptist church, a Carnegie Library, two imposi brick residences and a number of well-construct frame structures.

The town has no jail. A lone town mars patrols the streets but seldom has made an arr

Everything is controlled by the Negroes. Th is a mayor and board of aldermen, a postmast two postal clerks and a rural mail carrier.

For a number of years the A. M. A. maintai a school in Mound Bayou.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JUNE, 1927

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Previously acknowledged	46,278.95
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The Book Shelf

BIBLE LANDS TODAY. *By William T. Ellis. D. Appleton & Company, pp.* 460. $3.00.

This is the story of one who has done something quite unique in the way of travel. He has included within the compass of a single journey the entire area covered by the Old and New Testaments, from Rome to Persia and from Athens to Egypt. Such a pilgrimage, as inconceivable to the ancients as a trans-Atlantic flight would have been to the men of the Mayflower, was made possible, though not without peril and adventure, by modern means of locomotion, especially by the automobile. Think of running down from Jerusalem in your motor car and in the course of a day or two penetrating to the heart of that "great and terrible wilderness" of Sinai, amid whose solemn sublimities Moses led the fretful and rebellious Israelites for forty years, until he had made a nation of them! Think of coursing in a few hours the vast Arabian deserts, over which a later generation was carried into captivity and from which, after seventy years, a remnant slowly and painfully returned!

Those ancient places are and doubtless always will be of all the lands the foremost in interest. No other region is so saturated with the memory of great historic events, above all those that the Bible records. In wonderful ways they explain the immortal story, while that story makes memorable every hill, valley, plain and wayside village. Moreover, the sudden, radical and far-reaching changes in government, social order, ideas and conditions that have followed the World War give a quite new and extraordinary interest to this part of the world.

It would be very hard to find another personal conductor upon a journey of this kind so well equipped for the task as William T. Ellis, who is a veteran traveller, an experienced journalist, a distinguished author, a Bible student with a genuine Christian's viewpoint, and is at the same time intimate with current history and the course of events in the modern world. He knows how to see things clearly and swifty and how to tell of what he has seen in so intelligent, animated and picturesque a fashion as to make a fascinating story of it. Within the limits of a single volume he has, of course, only space for hasty sketches from the various points of the extensive tour; but these, helped by illustrations from his own camera, are most readable and instructive.

THE NEW PATRIOTISM—POEMS OF WORLD BROTHERHOOD. *Compiled and arranged by Thomas Curtis Clark and Esther A. Gillespie with foreword by Edwin Markham. The Bobbs-Merrill Company, pp.* 120. $2:00.

In this little volume, the character and purpose of which is indicated by the title, are gathered short poems from fifty different singers. Some of these are the older poets—Tennyson, Browning, Mrs. Browning, Victor Hugo, Longfellow, Lowell, Whittier and Walt Whitman are here. With them are included verses of Edwin Markham, Vachel Lindsey, Katherine Lee Bates, Henry Van Dyke, Angela Morgan, John Oppenheim, Clinton Scollard, Thomas Curtis Clark and dozens of other poets of the later day.

These songs, which, of course, differ widely in literary merit, agree in their spiritual import. With one accord they protest against the narrow, provincial mind which styles itself patriotic. They thrill with a sense of universal brotherhood and yearn for the day of genuine peace and good will among the nations.

The spirit of the book is well voiced by Edwin Markham, from whose stirring foreword we quote the following passage: "I take it as my personal opinion that the New Patriotism stands for the Fraternity of the Peoples, based on social justice and world brotherhood—an industrial peace and international peace. This patriotism carries the divine dream of the World State, the World Republic—the dream that will be realized in the rise of reason in the brain of man. This patriotism includes an unselfish devotion to our own country but not an exclusive devotion to her. But that devotion will not be expressed as so often of old—in merely dying for her, perhaps, but in earnest effort to make her worthy of our dying for. It includes this devotion to our country because she offers the nearest to hand. It includes also a devotion to the welfare of all other natio

This, it strikes us, is excellent m sionary doctrine. The volume c tains much that is quotable. It v be useful to clergymen and to ot writers and public speakers.

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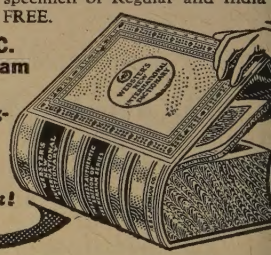

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